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OUR PUBLIC SCHOOLS



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OUR PUBLIC SCHOOLS.

ETON.

IT is just seventy years since Sydney Smith wrote in the 'Edinburgh Review' that at a public school 'A boy is cast in among five or six hundred other boys, and is left to form his own character—if his love of knowledge survive this severe trial, it, in general, carries him very far ; and upon the same principle a savage, who grows up to manhood, is in general well made, and free from bodily defects ; not because the severities of such a state are favourable to animal life, but because they are so much the reverse, that none but the strongest can survive them.'

'At a public school' (he further says)—'for such is the system established by immemorial usage—every boy is alternately' (? successively) 'tyrant

and slave. . . . This system . . . gives to the elder boys an absurd and pernicious opinion of their own importance, which is often with difficulty effaced by a considerable commerce with the world. The *head* of a public school is generally a very conceited young man, utterly ignorant of his own dimensions, and losing all that habit of conciliation towards others and that anxiety for self-improvement, which result from the natural modesty of youth.'

Of men educated elsewhere the reviewer remarks that 'They have probably escaped the arrogant character so often attendant upon this trifling superiority; nor is there much chance that they have ever fallen into the common and youthful error of mistaking a premature initiation into vice for a knowledge of the ways of mankind; and, in addition to these salutary exemptions, a winter in London brings it all to a level: and offers to every novice the advantages which are supposed to be derived from this precocity of confidence and polish.'

The 'Edinburgh Review' is still, we believe, a Liberal journal, but its contributors are no longer struggling curates, and are for the most part judges,

privy councillors, and members of Parliament. It is therefore not unnatural that a more cheerful view of existing institutions should be offered to the world in its pages. A sober optimism is suitable to the maturity of individuals and periodicals, and in this year 1880 we should be less astonished to detect a witticism between the covers of our venerable contemporary than to find there an assault upon established methods of education.

But at the beginning of the century Whigs were not the sole or the most formidable enemies of public schools. It was not only audacious critics with their unreasonable demand of a reason for everything who distrusted the efficiency or deplored the management of Eton and Winchester and Harrow. Those were days when 'the saints' were a power in the land, and the saints did not like public schools. So early as 1784 Cowper had written his '*Tirocinium*,' in which occurs the easily remembered if not very impressive line

For public schools 'tis public folly feeds,

together with much concentrated invective, probably not all justified by the facts, and certainly far too strong for reproduction in these pages.

It is a curious and, at first sight, a startling fact that while many English institutions then regarded as immortal have since succumbed to the solvent action of scepticism or yielded to the steady progress of reform, the schools which were then on their trial or rather awaiting their final condemnation should long since have been re-established in a position which it is hazardous to attack, and based upon doctrines which it is heretical to deny. The successors of the old Edinburgh reviewers would as soon think of storming Windsor Castle as of assaulting Harrow-on-the-Hill, while the pious layman and orthodox ecclesiastic entrust their sons without fear or scruple to establishments which their predecessors regarded as the portals of hell. This singular revolution was mainly wrought by one man of strong will, dogmatic temper, and irreproachable life. Thomas Arnold's influence upon Rugby all the world knows. The peculiar system of discipline which he established has been described in one of the most popular of books for boys, while the Dean of Westminster has drawn with admirable skill and chastened enthusiasm the portrait of a man whose energies were so absorbed in his darling scheme of

monitorial government that the unoccupied portions of his mind were completely engrossed by the desire to reform Convocation and the determination to keep the Jews out of Parliament. But Arnold's influence was not confined to Rugby nor to the particular form of scholastic management which he there set up. He did what may have been a good thing or a bad thing, but was certainly a great thing, by restoring or perhaps creating the confidence of the sober and respectable middle class in schools which, though they never completely lost their hold on the aristocracy, had fallen into excessively bad repute among the more prejudiced or more moral part of the community. That, we say, is a great thing for one man to have done, though whether the achievement has been beneficial to the country is another and a very different question.

When Sydney Smith wrote the irreverent sentences which we have already quoted, John Keate had just commenced at Eton the rule which he was to exercise for a quarter of a century, and which extended almost to the four hundredth anniversary of the school's foundation. It is not often that a royal founder is rescued from oblivion

by the object of his own charity, but, except as having given his name to three of the least read of Shakespeare's plays, Henry VI. is known to most Englishmen chiefly as the founder of Eton, as a 'royal saint' not lightly to be 'taxed with vain expense.' When in 1862 the Royal Commission on Public Schools was hearing the evidence of an Eton master, an interesting discussion arose as to the meaning of the word *collegium* in the college statutes. The Master of Trinity appeared to think that it applied only to the provost and fellows, while Mr. Halford Vaughan inclined to the less amazing interpretation, which made it at least include the boys on the foundation. However that may be; it is well known that Eton College in its original shape contained no oppidans, but was purely an eleemosynary foundation for the education of poor boys, or, in other words, a charity school. It was constructed on the model of Winchester, and, in fact, the nucleus of Eton was a small colony of five and thirty boys, who came with William of Waynflete from the older school in 1441. When the late Bishop Wilberforce was promoted from the diocese of Oxford (in which Eton is included) to Winchester he gracefully

alluded to the connection between the two schools in the remark that he was going to a beautiful mother from a more beautiful daughter. Eton was scarcely started on its career before it encountered imminent peril of total extinction. Those dismal and useless squabbles known as the Wars of the Roses, the chronology of which the modern school-boy laboriously studies, and the progress of which contemporary lawyers and men of business appear to have entirely ignored, having landed Edward IV. upon the throne, he was almost induced in his zeal against the grants of a Lancastrian king to cancel the charter which created the most famous school in the world. But Jane Shore proved more absorbing than politics to the new monarch, and Eton was suffered to struggle on in poverty but in security, though the tradition that Edward's mistress procured its preservation is probably only true in an allegorical sense. About the middle of the sixteenth century Eton came into rather curious contact with English literature. The head master from 1534 to 1543 was Nicholas Udall.

'There is every reason to believe (says Mr. Maxwell Lyte, in his valuable if not very lively 'History of Eton College,') that the earliest English

comedy now extant was written by Udall for his scholars, and the history of its identification is singular. A small piece styled "Ralph Roister Doister" was picked up by an old Etonian—the Rev. T. Briggs—and by him presented to the Eton Library . . . simply as a literary curiosity . . . It proved (*sic*) that the volume presented to the Eton Library was in fact the long-lost composition of an Eton master of the Sixteenth Century.'

Whatever be the literary merit of 'Ralph Roister Doister,' it stands in small danger of rivalry. Perhaps the only literary work by any of Udall's successors in the office of head master which any one ever reads is a volume of translations by Edward Craven Hawtrey, containing a copy of English hexameters which Mr. Matthew Arnold in his lectures on the translation of Homer declared to be the best in existence. The same cannot quite be said of Eton's provosts. Sir Henry Savile, one of the most learned men of his age, was almost immediately succeeded by Sir Henry Wotton (1624-1639), whose beautiful poem beginning

How happy is he born and taught
That serveth not another's will,

is happily too well known for quotation, while his

address to Elizabeth of Bohemia is perhaps unsurpassed among courtly odes. Wotton's diplomatic career, as well as his poetry, was an honour to the school, and if the provostship is to be retained, the suggestion made seventeen years ago by a singularly competent authority that the provost of Eton should always be a man of literary or political reputation, well deserves to be considered. It is curious that when Henry Wotton was elected, Francis Bacon was an unsuccessful competitor. Richard Steward, who succeeded Wotton was deprived by the Parliament of 1643 for contempt of their authority, being apparently the only provost of Eton who was dismissed from his post. The later history of Eton is too well known among all who take an interest in it for recapitulation here. Mr. Maxwell Lyte's book, from which we have taken the few particulars already given, contains much that is interesting, and a good deal that hardly deserves the epithet. Considering how many important actors in public affairs have come from Eton, it seems almost surprising to find how little direct connection the school has with the history of England. It was nearly suppressed by Henry VIII. along with the monasteries, and it

would have been a strange thing if Cardinal Wolsey had destroyed Eton as well as founded Christ Church, two of the stages in the proverbial course of human life, which beginning with the famous school and continuing through the famous college, finally reaches, it may be through the agency of the guards, a destination which need not be specified here. Growing up in the shadow of the greatest palace in the world, Eton has naturally been loyal, but her loyalty has been to the Sovereign *de facto* without disturbance from idle dreams of a possible king *de jure*. She has never been what Oxford has been called, 'the home of lost causes and forsaken beliefs and unpopular names and impossible loyalties.'

The internal history of Eton is not fertile in particular incidents, nor instructive in general results. There was a rebellion in 1768. What is a school without a rebellion? But rebellions, though doubtless very good fun for the rebels, are dreary food for the 'general reader.' There was a celebrated occasion on which Keate flogged eighty boys in one night, and thereby quelled an incipient insurrection. But are not these things written in Mr. Collins's 'Etoniana'? Our business is with the

present and future rather than with the past, and if we were to investigate the question how the Eton of the present came to be what it is, or indulge in the speculation what the Eton of the future is likely to be, it is the history of English society, and not the history of Eton, which we should have to narrate. There was indeed in recent years one instance of direct contact between Eton and the civil power, which, as it is curious in itself, and not likely to recur, we may be allowed briefly to describe. In 1840 Provost Goodall died, and as the Crown, which claimed the appointment, was minded to select an ineligible person, the fellows thought it a favourable opportunity to assert their independence, and proceeded to elect a provost of their own. Acting in conformity with their statutes, they assembled in the college chapel and invoked the Divine aid in the choice of a candidate. Thus fortified in their responsible task, they chose the Reverend John Lonsdale, afterwards Bishop of Lichfield. Meantime Lord Melbourne had advised Her Majesty to bestow the post upon Mr. Hodgson, and in due time came a royal mandate directing that Mr. Hodgson should be elected. The fellows, having since their previous devotions adopted the

more mundane course of taking counsel's opinion, again proceeded to the chapel, again supplicated supernatural assistance, and after this impressive ceremony loyally, wisely, and providentially elected the Reverend Francis Hodgson. Since 1840 the right of the Crown to issue a *cong  d' lire* has not been questioned by the fellows. The fellows are a curious and interesting body of men. They have all been masters, and in this respect they differ for the better from the fellows of Winchester, who are perhaps the purest specimens of concrete abuses now in existence. But to return to the fellows of Eton, of whom there are six besides the vice-provost, but of whom there are happily to be no more. They are all clergymen, their average emoluments are believed to be a thousand a year, and they almost all hold livings besides. The duty of a fellow is to live in handsome apartments at Eton for two months in the year, and to preach about half a dozen times in the College Chapel. He may also have a voice in auditing the college accounts, and in dismissing the head master or a boy on the foundation. His position was sometimes justified on the ground that there ought to be retiring pensions for masters, and if it was replied that a master

might be a layman, the most obvious and conclusive rejoinder was that he ought not to be, and that it served him right. However, we have changed all that. In future a fellow is to receive no payment as such, and all masters are to have retiring pensions. People with rational and symmetrical minds will be pleased, but there was some not altogether unwelcome amusement felt by more frivolous natures in the spectacle of an old gentleman neither wiser nor better nor more learned than his neighbours, provided with a good library, for which he cared nothing, luxurious rooms for which he cared a good deal, and the privilege of preaching to nine hundred boys, who, according to a witness before the Royal Commission, 'could not hear him, and would not have attended if they could.' Such as the fellows were, they have clung round Henry the Sixth's Foundation for four hundred and thirty-nine years. During those years the changes in the world outside the school have been far greater than the changes in the school itself, but the history of the school has been a history of constant vicissitudes compared with the history of the fellows. Of the school as it is now, with its virtues, its faults, its anomalies, its curious idiosyncrasies, we propose, having thus

cleared the ground, to speak briefly in these pages.

To describe Eton as a school is apt to mislead. It is analogous in many respects to a university, the head master representing the vice-chancellor and proctors, and the masters' houses standing in the place of the colleges. The head master of Eton is by no means an absolute despot, like the head master of Harrow and Rugby. One of the ablest men who ever taught at Eton recommended that the position of head master should be that of a 'senior tutor,' and thus described his actual status: 'The head master at Eton is little more than *primus inter pares*. The difference is not nearly so great at Eton between one of the senior masters and the head master as it is at some other schools, or as one not acquainted with the subject might expect.' It is a significant fact that though a head master was dismissed in 1611 on the strange ground of being a pluralist, yet there was no instance on record before 1876 of an assistant master's dismissal from Eton. The abrupt removal of Mr. Browning reminded all whom it might concern that the head master's powers had been previously restrained by a tacit understanding

rather than by any positive ordinance, but the state of things described to the Royal Commission of 1862 by the witness already quoted has probably not been materially altered since that time. If, however, the independence of the assistant masters has not been much diminished, the independence of the head master has certainly been increased. Before the appointment of the new governing body in 1872 the provost had a veto on any change which the head master might propose, and he very frequently exercised his obstructive power. The provost has now become merely the chairman of the governing body, and the head master is probably as little restrained by superior authority as if he were at Harrow or Rugby. An Eton master in his own house is almost as absolute as the captain of a man-of-war, and he rarely applies to his chief except when he wishes to employ him as a flogging agent. In this capacity the head master's duties are almost wholly ministerial, and thus the head of the greatest school in the world can be made use of by his own assistants as an instrument for the performance of services from which they would themselves shrink. The isolation of a master in his house involves a correspond-

ing isolation of the house itself. Boys from different houses meet of course in school, and to some extent at games, but they seldom play together on weekdays, or walk together on Sundays, or breakfast in each other's rooms. After 'lock-up,' which varies from a quarter to nine in summer to five in winter, houses are not mutually accessible, and thus the regular intercourse of boys in different houses is restricted to school hours, or, in other words, to an almost infinitesimal fraction of the day, during which, though social intercourse is doubtless frequent and prolonged, it is yet not openly recognised by the authorities, and is therefore carried on at a certain risk. It is thus quite possible, and does actually happen, that a separate *ἡθός* may exist in separate houses, and that the difference in social or intellectual character between one house and another may be really greater than the corresponding difference between Eton and Harrow. But even if it were not for these special causes, the size of the school would be fatal to unity. Eton now consists of nearly a thousand boys, and even an Arnold could scarcely have drilled or preached a thousand boys into uniformity. 'My tutor's pupils,' or 'my dame's house,' are phrases which

indicate some bond of union, if not some note of character, but that boy must be strangely touched by the modern devotion to Humanity (with a big H) who would feel much drawn to another merely because they are both component parts of the seething mass of boyhood called Eton. They are all what Mr. Chadband called 'human boys,' and that is about as much as can be said of them all.

Another influence at Eton which aggregates boys into groups and separates them from the mass of the community is the tutorial system. To a large extent this is merely co-extensive in its isolating influence with the separation of the houses, but it has also an independent effect of its own. Every Eton boy has a tutor, chosen at his entrance into the school by his parents, and never afterwards changed, save in very exceptional circumstances. Every tutor is a classical master, and every classical master is a tutor, and thus every boy at Eton is brought into simultaneous contact with two masters, one whose permanent pupil he is, and the other to whose class he belongs for the time, unless his tutor and his master in school should happen for the nonce to be the same. If

a boy lives in a tutor's house, he must be the pupil of the tutor who owns that house, and so far the tutorial grouping and the grouping in houses coincide. But all houses are not kept by tutors. Some belong to mathematical masters, who are not allowed to be tutors, or even to gentlemen who are not masters at all, and who in contempt of their eccentric position are called dames. There were also a few houses kept by ladies, but there is now only one such house. Every boy who lives in a house belonging to a mathematical master or a dame must obviously have a tutor outside his own house, and thus the tutorial system introduces another disintegrating force besides the semi-independence of the houses. It is the business of a tutor not only to give his pupils teaching additional to that which they receive in school, but also to smooth the way for the master of the division by looking over all his pupils' exercises before they are shown up, and making his younger pupils construe their lessons before they are taken into school. There certainly seems here to be a waste of labour. If it be desirable still to enforce on all comers the practice of what is sarcastically called original Latin verse

composition, so that a boy may leave the school able to write bad Latin verse on any subject, and decent English prose on none, it is hard that the labour of two scholars should be bestowed on the trash which an idle or stupid lad vamps up for immediate consumption in the last half-hour allowed him. Nor is it easy to see what are the exact functions of the second man. Unless they be to criticise his colleague's Latin, which would be indecorous in the presence of the boy and useless in his absence, they must needs be confined to ascertaining that the author has performed correctly the functions of a copying clerk. The tutor's construing too seems open to an objection which may be stated in the form of a dilemma. If the boy is required to know his lesson when he comes to his tutor, there is no reason why the tutor should not complete the performance. If he is not, the practice is a device for dispensing an idle boy from the trouble of doing his work. But apart from detailed defects in the relation of tutor and pupil at Eton, the relation itself is one of great importance and value. The Eton curriculum has been altered of late years, and of the alterations we will

speaking presently. Here we would simply ask what an Eton education before 1868 would have been without the tutorial system. As it was, it was bad enough, though probably not worse than at other schools. An examiner in the Final Pass School at Oxford recently said that many of the candidates, who must have included a large majority of public school men, could not spell, that few of them could write grammatically, and that not one could compose an intelligent essay in his own language. The obstinate adherence to Greek, Latin, and elementary Divinity, which characterised the old list of studies at Eton, produced much less disastrous results than it otherwise would because of the happy anomaly which left the tutor free to teach in 'private business' natural science, or modern languages, or history, or political economy. Independently of positive knowledge, the position of the tutor is peculiarly favourable for the communication of intellectual tastes and sympathies, for stimulating the curiosity which was not roused by 'Farnaby' and 'Poetæ Græci,' but might yet be responsive to the attraction of Gibbon or Macaulay, for modifying energies too exclusively bestowed on conflicting theories of irregular verbs, or above all

for creating that 'insatiable love of reading' which no one who has it would exchange for 'the wealth of the Indies.'

We have already spoken of two regulations by which the social life of Eton boys is broken up into fragments, and prevented from maintaining such unity as it might otherwise be able to preserve. But there is a great and fundamental dichotomy which is as old as the introduction of the first commensales or oppidans, distinguishing them from that original nucleus of the whole establishment, which is now so small in comparison with the foreign offshoot engrafted upon it, that, like the elephant in the Cambridge problem, its weight is apt to be neglected. The seventy collegers, or boys on the foundation, who have always been partially supported on such remnants of the founder's munificence as the needs of the provost and fellows left untouched, are in many ways a distinct and peculiar body, whose manners and conduct are at least as well worth study, as those of the curious specimens of schoolboys and undergraduates presented to the notice of the public in popular representations of school and college life. Dr. Goodford has described them as 'intellectually

the *élite* of the school,' and on that description we shall have a word to say further on. But they differ in many essential qualities from the school-fellows by whom they are surrounded. In the first place, they are for the most part sons of poor men, their education has no business to cost anything at all, and actually does cost very little. A generous and wealthy corporation could hardly be expected to pay for their tuition, while it was ministering to the wants of active and necessitous Fellows, and consequently, every collegier pays his tutor ten guineas a year. After providing the boys committed to their charge with a respectable dinner and an indifferent supper, the underpaid and overworked body to which we have alluded naturally declined being answerable for the modern beverage of tea or for washing. But when all the expenses caused by these little acts, of what, in a Liberal Government dealing with the money of the people, would be called cheese-paring economy, but in irresponsible trustees consuming their own surplus, is styled proper management, have been added together, it will be found that a collegier need not cost his father more than fifty pounds a year, which is about two hundred less than the

average bills of an oppidan. Rich men do occasionally send their sons into college, but the number of wealthy people who simulate the appearance of poverty for purposes of profit is trifling in comparison with the number of poor people who simulate the appearance of wealth for purposes of ostentation, and consequently one great distinction between collegers and oppidans is kept up. Another point of difference is the intellectual standard. The examination for entrance into Eton was long a mere farce, and is now such as the most moderate abilities could hardly hinder the most moderate application from being sufficient to pass successfully. The collegers are elected by competitive examination, the number of vacancies being to the number of candidates in about the proportion of one to ten. Whether or no the method of competition works to the greatest advantage in the case of boys of twelve or thirteen may perhaps be doubted by the sceptical, but even they will admit that the examiners are not likely to choose the very dullest of the candidates. Intellectual capacity and material poverty are, in this best of all possible worlds, not unfrequently found in combination ; but at Eton, instead of being sown

broadcast over the educational field, they are confined for the most part to a particular furrow. This intellectual distinction is apt to be exaggerated by the honourable partiality which leads Eton masters to bestow additional pains on pupils who are less pecuniarily remunerative, but less mentally discouraging than their more highly taxed school-fellows. But this is by no means all. There are intellectual oppidans, and for aught we know there may be poor oppidans. Collegers, however, live in a separate building, and in schooltime wear a distinctive dress. They have social rules and social observances of their own, which are very strictly observed, and of which it may be said generally that they are neither genial nor rational. The letters K. S. appear after their names in the school list, not, it may be said in passing, out of compliment to the pious founder, nor in allusion to any of the really eminent men who have sat upon the English throne, but because George III., who liked to see Eton boys, and was pleased with the picturesque absurdities of Montem, thought that if there were any scholars at Eton, they ought to be King's Scholars. The greatest of Eton festivals is also held upon the birthday of this enlightened

monarch. But to return to the collegers. The most important athletic contest within the school is the football match 'at the wall' between collegers and oppidans, which is by no means always fought out with the easy *bonhomie* characteristic of university and county cricket matches, and in which a college victory was not so very long ago the signal for a general onslaught upon small collegers. *Tempora mutantur*, as the old monk said regardless of quantities, *et nos mutamur in illis*. But on the whole collegers and oppidans play more together and mix more together and perhaps understand each other better now than they did. Dr. Goodford says the collegers are, 'intellectually, the *élite* of the school,' and so, no doubt, if examinations be the true test, they are. But there is such a thing as intellectual pot-hunting, otherwise known as concentrated industry, and it is a vice to which collegers are singularly prone, and from which oppidans, to do them justice, are perfectly free. 'Culture' has become an offensive piece of slang; but the disinterested pursuit of knowledge, if not taken up in youth, permits the manners of mature life to be exceedingly savage, and it is not 'the doctrine of the enclitic γε' which

will ever redeem them. If the grotesque absurdity of a separate building and a distinctive dress were abandoned, so that the two parts of the school should associate as freely as scholars and commoners at Oxford, the oppidans would have something in the way of method to teach, as well as much in the shape of positive knowledge to learn. A comparison of average boys must, of course, leave the victory with the collegers. We are by no means so certain what the result would be if an exceptionally favourable specimen of each class were selected. The college would also be materially improved by its complete separation from King's College, Cambridge, and nothing but powerful interests combined with the old mumbo-jumbo of 'founder's wishes' prevents this from being done. The *esprit de corps* which exists among collegers is in itself, perhaps, a quality of double value, as it is certainly a merit in Eton men that they are not distinguished by any particular mannerisms, or any particular set of ideas. But that the instincts and habits of collegers should be fostered at the University, and carried with them into an unappreciative world, is a misfortune to them, and no particular advantage to anybody

else ; while ' King's ' is a bad substitute in a boy's mind for the acquisition of knowledge.

A consideration of the manners and customs of college brings us to another peculiarity, and we venture to think a happy peculiarity, of Eton life. There is in the school at large no monitorial system. When the celebrated controversy over the conduct of the ' good and gentle boy ' was flooding the columns of the ' Times,' and when Dr. Ridding was showing how fortunate it was that he was not expected to teach the rules of English grammar or the principles of exact reasoning, Eton was continually mentioned as an instance of a great school managed without recourse to Arnold's scheme. Of the school in general this was true, but in college the system exists, though probably not in so fully developed a form as at Winchester or Rugby. We believe, however, that its results there, as everywhere else, are utterly and irredeemably bad. Monitors may be divided into two classes. There are the boys who use the power entrusted to them openly and avowedly for their own personal convenience, and of them there is nothing more to be said. But there is another and far more dangerous class, who, under pretence of

a moral purpose and a social mission, indulge the passion for authority which is always strongest in those least fitted to exercise it, and subject their wretched victims to a control which in its intensity and minuteness no human being can endure without injury, and which from its nature no boy is fitted to exercise in the slightest degree. We suppose no one will deny that wisdom, charity, and firmness are essential qualities in a ruler. Now a wise boy is a contradiction in terms ; charity comes slowly of long experience ; and firmness, as distinguished from violence and obstinacy, may be found perhaps in one boy out of a hundred. Boys are far more cruel than men, and if they were not, they would be quite unable to appreciate or understand the misery which petty forms of tyranny inflict on sensitive natures. It is just the boys with sensitive natures who are most likely, if they have a fair chance, to become good and useful men, and it is intolerable that their prospects should be marred and their characters ruined by a system which one man of exceptional genius was able to preserve from gross abuse during his lifetime, and which is, therefore, belauded with parrot-like iteration by his followers in defiance of reason

and the nature of things. It will be remembered that Lord Derby and Sir Stafford Northcote, both public school men, resigned their seats on the Governing Body of Winchester rather than countenance this cruel abuse, and one of the coolest and most sagacious of modern teachers says, in a letter to the secretary of the Public Schools Commission, 'I formed . . . the opinion which all experience and knowledge since acquired have confirmed, that the monitorial system at the best is bad, a snare to the boys who are entrusted with power, and a miserable substitute for the action of schoolmasters.' The same high authority states in his evidence that a monitor 'has not, and cannot have, the tranquillity of mind or the charity needed for dealing with boys. He cannot help provoking them to wrath. They do not feel his right to govern as they feel the right of one who teaches.' In fact this unhappy device of a self-confident dogmatist

is twice cursed,

It curses him that gives, and him that takes.

It is the cause of great misery to those who are too young to have discovered most of the consolations of sorrow. It puts arbitrary power into the hands

of some of the least scrupulous of mankind, and hides from some of the meanest the consciousness of their own insignificance. The fusion of the collegers and oppidans would be a most desirable object if only it washed away the dregs of this degrading superstition. All the Eton witnesses examined on this subject before the Commission of 1862, agreed that any good which might lurk in the recesses of such delegated authority was readily secured by the easy, confidential, and in themselves beneficent relations subsisting between the owners of houses and the senior boys therein. It is said, we know, that the absence of the monitors at Eton increases the amount of flogging which the head master is called upon to inflict. If this be so, we can only say that a bad form of punishment is carried out at Eton in a better way than elsewhere. Corporal punishment entrusted to the discretion of boys is pernicious and degrading to everyone concerned. Flogging by a master is slightly ridiculous. It is the easy resort of incompetent rulers, and will gradually diminish when the country awakes to the consideration that to govern Eton satisfactorily a man must be more than a competent scholar with agreeable manners.

Besides the authority of the sixth form, which is an essential peculiarity of the foundation at Eton, there is another attribute belonging to it, which if not essential is inseparably accidental, and that is a genuine system of fagging. In the oppidan houses the fags are so numerous that no individual fag can find his work a serious burden. Even in this case we cannot see why a small boy should perform menial services unsuited to his previous habits in order that the pride of his seniors may be gratified and the pocket of his tutor may be saved. Mr. Tulliver surely came to a wise resolution when he announced: 'Whatever school I send Tom to, it shan't be a 'cademy; it shall be a place where the lads spend their time i' summat else besides blacking the family's shoes and getting up potatoes.' Nor do we suppose that he would have thought much more favourably of a school which was called a college, and in which the big boys' toast and sausages were substituted for the family's shoes and potatoes. But in college the case is very different. There are few collegers low enough in the school to be fagged, and, consequently, those few have a very bad time of it indeed. A late master in college told the Commission that 'Many

a little boy has got up at seven, and what with fagging, and his duties of construing, and so on, has not got his breakfast till ten.' And long after the Commission sat, it is within our personal knowledge that one fag might have three masters, might get his breakfast when he could, and might be thankful if he got any tea at all. That a little boy should be thus impeded and tormented in order that he may perform with infinite pains and hopeless inadequacy the functions of a domestic servant, is a fact which might almost have moved Democritus to tears and Heraclitus to laughter. This is the last, and we think not the weakest, reason we have to give why the distinction between collegers and oppidans should in future be simply one of payment, and why a barrier, which the good sense and good breeding of the upper boys is slowly breaking down, should be finally removed by authorities who may at least follow, if they cannot lead.

Euripides, in a famous passage which it is to be feared that few of those to whom it refers would be able to construe, declares that of all the many evils which afflicted his country the greatest was a class of men called athletes. Euripides, however, was

speaking of contests which demanded, not only bodily skill and agility, but also the risk of life and limb, and therefore the candidates for athletic honours were at all events subject to one deterring influence. But the safe and inglorious pursuit of what are now called 'athletic sports,' requires from its votaries nothing but the abandonment of all other objects than the unnatural development of some few of the animal functions. The worship of the body may or may not be a debasing idolatry, but all medical men agree that the form which that worship now assumes is most injurious to its object, and even the lowest ideal loses most of its attraction when it is pursued by means which cannot by any possibility lead to its attainment. Eton has had its full share in this curious fetishism. It is, of course, desirable that boys should have every opportunity for cricket, and boating, and football, though the master who thinks that they need encouragement in such matters must have a very imperfect knowledge of a boy's nature. But at Eton, instead of being a means of exercise and recreation, games and 'sports' have come to be regarded as the most serious business of life. Success in them is the highest claim to distinction;

success in what is officially assumed to be the business of the place is rather despised than otherwise, unless, indeed, the delusion prevails that it has been obtained 'without sapping.' It has been most truly observed that 'the greatest man in the school is the captain of the boats; next to him is the captain of the eleven.' In fact, we have little doubt that if the present captain of the boats, whoever he may be, were to enter a public building, simultaneously with royalty, he would bow quite naturally and gracefully in acknowledgment of any applause which might ensue. On the other hand, a witness before the Commission, when asked what was the boys' opinion of intellectual distinction, replied that if it was accompanied by success in games, it did not stand much in a boy's way. Of course no boy really believes anything of this sort. But Mrs. Grundy, at a public school, is far more powerful than the same lady in general society, and what no boy thinks all boys, in their ridiculous fear of each other, loudly assert. It is much to be regretted that some masters should have given their sanction to what they, at least, must know to be an absurd and mischievous error. A very odd instance of the superstitious reverence for games which boys profess

is given by a witness before the Commission of 1862 from whose evidence we have already quoted more than once. He is speaking of 'Pop,' or the School Debating Society, and he says, 'Boys are often elected into it as good football players.' We had always thought that the foot-and-mouth disease was confined to sheep and cattle. We have a word to say about compulsory games, which exist at Eton, as, we suppose, at all public schools. We are not about to introduce any high-flown notions of the liberty of the subject, but we desire to take our stand on the simple principle that amusements ought to be amusing. If games were the serious business of the place, we could understand the authorities refusing to allow any choice in the matter. But as they can hardly contend this, as the permission of particular games is a matter of indulgence, and abstention from them is enforced as a punishment, we hardly see on what principle a master can sanction the right of one boy to dictate the character of another boy's amusements. If a shivering urchin of twelve objects to spend the brief leisure of a winter's afternoon in grazing his scalp and bruising his shins over football 'at the wall,' probably the most brutal game in the world, it seems

hard that he should be compelled to do so in order that his sufferings may divert the humour, or his obedience gratify the pride, of some older but not wiser person. Surely a compulsory game, an enforced amusement, an imposed recreation are ludicrous contradictions in terms.¹

Since the Royal Commission of 1862 concluded its labours there have been introduced into Eton what, by somewhat exaggerated courtesy, have been styled reforms. Perhaps the most remarkable thing about these reforms is that any human being should have been found to consider them excessive. Archdeacon Balston, however, who regards French as no part of a gentleman's education, was such a person; and as the reforms in question hastened his resignation of the head mastership, they can hardly be said to have been without their value. What was the nature of these terrible changes? They were partly spiritual and partly material. Let us, as in duty bound, begin with the spiritual. The head master, disliking the tedium of repeated 'absences' or roll-

¹ We have not a word to say against the value, or rather the necessity, of physical as well as mental education. What we are protesting against is not the enforcement, in the rare cases where compulsion is required, of bodily exercises, but the practice of treating little boys' exercise as ancillary to big boys' amusements.

calls, had invoked the assistance of a still higher authority than himself, and boys were compelled to attend Divine service twice on holidays and once on half-holidays, as a guarantee that they had not strayed too far from the precincts of the school. On whole school-days, from the necessity of the case, no *Deus ex machinâ* was required. It apparently struck people in the year 1868 that this arrangement was a little irreverent, and a short daily service was substituted. It was also felt that French, German, Italian, and the exact sciences might, together with modern history, be accorded some slight acknowledgment without injustice to the superior claims of Apollonius Rhodius and Cornelius Nepos ; though we believe it is still quite possible for a boy to go through Eton without losing the impression that the days are longer in summer than in winter, because heat expands all things. The position of mathematics has also been slightly improved, and it is possible for a boy to learn at Eton, without extra tuition, enough arithmetic, algebra, and Euclid to qualify him for the post of wooden spoon.

A real change in the curriculum at Eton, as at any other public school, must be preceded by a

corresponding change at the Universities, and so long as they adhere to the old learning it is useless to discuss the question elsewhere.

We have already remarked that English literature is not much indebted to the provosts and head masters, the titular and working heads of Eton College. But Eton boys have produced some not unnoticeable contributions to letters. The history of the 'Microcosm,' to which Canning, Bobus Smith, and Hookham Frere were contributors, is tolerably well known. The 'Etonian,' which was set on foot about forty years later, had Winthrop Mackworth Praed for its first editor. Praed also bestowed upon his school the more permanent benefit of founding the library, which, though sometimes restricted in its range by carelessness and prejudice, is a thoroughly good collection of classical and historical books. In the conduct of the 'Etonian,' Praed was supported by Moultrie, Nelson Coleridge, and Sydney Walker ; and the confederates have been described by Mr. Trevelyan, in his 'Life of Macaulay,' as 'the cleverest set of boys who were ever together at a public school.' Praed himself wrote some lively verses in it, and Moultrie's 'Brother's Grave' has won immortality ; but little else remains that is likely to be

read ; and even the editor's badinage is somewhat dreary reading nowadays. Mr. Lyte, for some reason best known to himself, brings his notice of Eton literature no further down than the year 1832. Since that time many ephemeral publications have appeared there, which the best friends of their authors would be the least anxious to revive or recall. But in the year 1847 or 1848 there appeared in the 'Eton School Magazine' a translation from the Latin, which appears to us of first-rate merit, and which we shall venture to quote. We take the lines from the notes to Mr. Thackeray's rather meagre Latin Anthology. The original is an extract from Lucan's 'Pharsalia,' describing the Apotheosis of Pompey ; it consists, in spite of some obscurity, of very noble lines, and the English version is worthy of them.

At non in Pharia manes jacuere favilla,
Nec cinis exiguus tantam compescuit umbram ;
Prosiluit busto, semiustaque membra relinquens
Degeneremque rogum, sequitur convexa Tonantis,
Qua niger astriferis connectitur axibus aer,
Quaque patet terras inter lunæque meatus,
(Semidei manes habitant, quos ignea virtus
Innocuos vita patientes ætheris imi
Fecit) et æternos animam collegit in orbes.
Non illuc auro positi nec ture sepulti

Perveniunt. Illic póstquam se lumine vero
Implevit, stellasque vagus miratur, et astra
Fixa polis, vidit quanta sub nocte jaceret
Nostra dies, risitque sui ludibria trunci.

But not with empty ashes was his soul at Pharos laid,
Nor could a little heap of dust contain so great a shade.
Spurning the hungry funeral flame, the mass of half-burnt bone,
Leaps forth his soul in upward flight to Heaven's high-vaulted
throne.

For where the starry circles meet the murky air, midway
Between our earth and the white paths of chaste Diana's ray;
There dwell the sainted Manes, whom unsoiled through life's dark
road,

Up-directed fiery virtue to the Lower Gods' abode.
From their poor graves—in perfumes laid and gold they could not
come—

Raised to be deathless orbs that shine beneath his sacred home.
He feasted on Jove's own pure light, the wandering stars admired,
The wandering and the pole-fixed stars, and with new light in-
spired,

Discerned the mist of darkness that enfolds our brightest day,
And mocked the farce called Death in which his own maimed body
lay.

About ten years ago the first number of the
'Adventurer' appeared at Eton. This journal,
which enjoyed an almost unprecedentedly long life
of six years, contained nothing of extraordinary
merit; but its average tone was decidedly good,
and some poems, signed 'C. C. T.,' are quite worth
reprinting. It will, perhaps, be chiefly remembered
for an article of no great literary value, which ex-

pressed in exceedingly plain language that conception of Eton as an intellectual infirmary, which had been long before presented to the public with characteristic vigour by Jacob Omnium. That such opinions should be held by any one actually at Eton gave much scandal to the authorities, and greatly increased the vigilant suspicion with which they are wont to look upon all school periodicals except that interesting reproduction of the weaker qualities of the sporting paper known as the 'Eton College Chronicle.' From the perusal of a little volume called 'Out of School at Eton,' we gather that the extinction of the 'Adventurer' was more than a nominal loss. In the summer half of 1871 was formed a club called the Eton Literary and Scientific Society, for the purpose of discussing once a fortnight a paper to be written by one of its members. Probably no one who does not understand Eton will believe that this tolerably harmless association, which had every desire to live on good terms with persons uninterested in literature and science, met with great opposition from one of the most influential masters, and was only preserved from summary extinction by the efforts of some less bigoted colleagues. It is curious that the

belief in the pernicious effects of education, which is practically extinct among agricultural labourers, should still survive in the minds of persons nominally engaged in teaching. The literary society has, however, flourished in spite of magisterial opposition, has received lectures from several eminent persons, and is not known to have injuriously affected the morality or the physique of its members.

It was once said by an outspoken pessimist that boys recognised no vice except stealing. That is a hard saying, and we fear that if it includes the theft of books and umbrellas it is scarcely accurate. Cruelty, if it be very gross and obvious, cowardice, provided it be not moral, and lying to anyone but a master, may, perhaps, fairly be added to the list. Even when so reinforced it is not a formidable one, and would, perhaps, hardly answer the requirements of any moral philosopher, to say nothing of the divine. We suppose that Eton is in this respect much like any other large boarding school for big boys. Until it shall be recognised that to take a boy permanently away from his home, from the influence of his father, his mother, and his sisters, and to cast him into a society totally unlike any-

thing which he will meet with in the world, where he will prematurely discover much of which he had better be ignorant, and remain ignorant of much which it is literally of vital importance that he should know, is not a natural method of education; the standard of schoolboy morality is no more likely to be raised than is the roughness of schoolboy manners to be softened.¹ The curiously artificial offence known as sneaking arises directly from the absence of that confidence between man and boy which naturally exists in a home, but cannot be counterfeited in a school; and the system which makes every master the 'natural enemy' of every boy, though it tends to the preservation of certain 'rules of the game,' is not favourable to the regular observance of a rational morality. We believe that Eton boys, as a rule, are rather shocked by swearing, though perhaps they would not be prepared to stigmatise it as a distinct offence. Drunkenness is very lightly regarded, for it is not considered part of a boy's education to learn the

¹ This passage may seem inconsistent with the hopes for Eton's future, expressed at the end of this essay. We regard, however, the boarding-school system as certain to continue in this country, while at the same time considering it to be bad in principle. Hence the apparent contradiction.

medical evidence for the consequences of alcoholic excess. A boy is flogged and degraded if he gets drunk ; but he probably thinks that he is punished on theological grounds which he may not understand. The scholastic mode of dealing with questions of morals creates an artificial atmosphere of mystery and suspicion which is not favourable to a sound and healthy morality. The subject is an extremely difficult and delicate one, and ill adapted for public discussion. We therefore leave it without further remark.

So long as Parliament shall see fit to exempt public schools, on the ground of their superior dignity and position, from the supervision to which national schools are subject, we cannot hope to be rid of the scandalous possibility that a lad may leave Eton with a poor smattering of two dead languages, and in almost absolute ignorance of his own. But as no one denies that a classical education has its advantages, it may be worth while to consider briefly what has been Eton's success in her own peculiar sphere. The effects of a classical training upon the average man have, perhaps, been insufficiently regarded, nor are they particularly easy to estimate. We all know Mr. Riley, who

'had received a tincture of the classics at the Great Mudport Free School, and had a sense of understanding Latin generally, though his comprehension of any particular Latin was not ready. Doubtless there remained a subtle aroma from his juvenile contact with the "De Senectute" and the Fourth Book of the "Æneid;" but it had ceased to be distinctly recognisable as classical, and was only perceived in the higher finish and force of his auctioneering style.' Substitute Eton for Mudport, and parliamentary for auctioneering, and you will not have far to go before you meet Mr. Riley in the flesh.

The Fourth Book of the 'Æneid' is a great work of creative imagination, and we shall not be suspected of alluding to it when we say that 'the wiser mind grieves less for what age takes away than what it leaves behind' of the learning acquired at a public school. But it should be remembered that, if really well-informed men have forgotten most of what they learned at school, it is what they then learned which has enabled them to acquire their present knowledge. It does not much matter what a clever boy learns, so that it be something hard. At least, it does not matter in regard to

his mental training. It is, of course, not desirable that boys should derive, like Lydgate, from their classical reading, 'a general notion of secrecy and obscenity in regard to their internal structure.' Nor is it well that they should read such unadulterated trash as the compilation which goes by the name of 'Cornelius Nepos.' But the patient study of the dead languages has disciplined the minds of many men who never opened a Greek book after leaving college, and 'the finest of human intellects, exercising boundless control over the finest of human language,' has, when not tested by obviously spurious dialogues, formed in many boys an instinctive standard of taste at least equal in value to any which modern rules of æsthetic criticism could supply. In stating objections to the practice of original composition in Latin verse, which is still the pet hobby of many teachers, we are conscious that we must seem to the world at large to be insisting on the most obvious of truisms. But it is a practice which Eton obstinately maintains, in spite of academical usage and public disapproval; and therefore it may be worth while to mention that, whereas there are about half-a-dozen Englishmen in a generation capable of ex-

pressing their thoughts in respectable Latin verse, and they hardly ever think of doing it, the manufacture of such verses as pass muster at Eton is the easiest, as it is the most useless, of literary accomplishments. It acts, moreover, as a premium upon shallow self-complacency. No boy with an ordinary share of intellectual self-respect is willing to express in obscure Latin thoughts which would be universally recognised as trivial if they were clothed in plain English. The 'irresponsible, indolent' shuffler, on the other hand, who lives from hand to mouth, and is satisfied with a technical discharge of scholastic obligations, rejoices in a device which enables him to palm off upon his teachers any stuff which can be proved to scan, and cannot be proved not to construe. In Watson's 'Life of Porson,' may be found the illustrious scholar's opinion of composition in Latin and Greek verse. Porson regards it as a useful exercise ; and why ? Because it improves the taste, exercises the imagination, or cultivates the style ? Not at all. Because, if it is a cento of classical quotations, as it ought to be, it fixes the attention and improves the memory ; while the very conditions of its success in this respect entirely destroy

its intrinsic and literary value. Porson was beyond all comparison the greatest scholar ever educated at Eton, and his translation of 'Three Children Sliding on the Ice' into Greek iambics is, perhaps, as clever a piece of composition as was ever turned out by an Eton man ; but all that he can say in favour of writing Greek and Latin verses, however applicable to accomplished scholars translating for the increase of their learning, has absolutely no reference to ignorant boys composing for the benefit of their minds. The permanent value of such efforts on the part of the most successful labourers may, we suppose, be fairly tested by the 'Musæ Etonenses.' Porson was of opinion that that elegant publication was not worth the paper on which it was printed, and probably few people with any sense of the value of time and rags will be disinclined to agree with him. Lord Wellesley's great political achievements have given to his elegant trifling a popularity which it would not otherwise have obtained ; and the same may be said of Canning, for the world is justly interested in a man of practical ability who has written Latin verses of his own free will. The beautiful Greek elegiacs which Mr. Swinburne has prefixed to

'Atalanta in Calydon' may be attributed by the partiality of Eton men to the influence of Etonian scholarship; but calmer critics would be better pleased if boys who were not poets displayed a more solid acquaintance with the substance of a somewhat narrow education.

We have already referred in sufficient detail to the practical and traditional limits within which the authority of a head master of Eton is confined. But it is a matter of obvious necessity that the chief of a great school should exercise the strongest influence upon the moral and social tone of both masters and boys. Eton has not been accustomed to be ruled with a strong hand, like Rugby and Marlborough. It has never fallen under the dominion of an ecclesiastical sect, like Radley and Bradfield. The despotism of Keate was confined to the boys, and Hawtrey's varied accomplishments were not represented in the studies of the place. It has therefore been only indirectly and by gradual means that the character of its head master has stamped itself upon Eton. In many cases, no doubt, there has been no character to stamp. The grotesque regulation which for two hundred years limited the selection for the headship of the largest

school in England to members of the smallest college in Cambridge could not be expected to furnish, and did not furnish, men of wide intelligence and strong character to fill that important post. Of Eton head masters since the Revolution, Goodall, Keate, and Hawtrey are alone remembered. Goodall was a kindly obstructive, of whom we do not propose to say much here. He was one of those absurdly consistent Tories who have passed away from political and social life in England ; and the most noticeable fact about him now is, that he gave an English King a wholesome lesson in politeness, for the details of which we must refer our readers to Mr. Lyte's book. Keate has been described by Mr. Kinglake,¹ which is a sufficient reason for not describing him again. Mr. Lyte has incorporated in his pages a beautiful account of Hawtrey by one who knew him well, from which we will make a brief extract.

‘ Such was the man ; not an accurate scholar, though versed in many tongues ; not thoroughly well informed, though he had spent thirty thousand pounds on books ; not able to estimate correctly the intellectual development of younger men,

¹ In *Eothen*.

though he corresponded with the leaders of England and France ; not qualified to train schoolboys in competition with a Vaughan or a Kennedy possessing the advanced knowledge of a later generation, for he had never even been a University man, only a King's-man ; not one that could be said to organise well, for from first to last he dealt in makeshift and patchwork ; yet, for all that, a hero among schoolmasters, for he was beyond his fellows candid, fearless, and bountiful : passionate in his indignation against cruelty, ardent in admiring all virtue and all show of genius ; so forgiving that for fifty years he seized every chance of doing kindness to a man who had tormented him at school ; and so ingenuous, that when he had misunderstood a boy's character and then found himself wrong he suddenly grasped his hand, and owned his error magnanimously. Many men have laughed at his rhetoric, and made themselves a reputation for wit by telling stories of his behaviour. Such men have probably never read the second part of "Don Quixote." The Knight was, after all, a true gentleman of fine mind, and his death was pathetic. Our head master was worthy of a high-souled poetical nation in its best age ; and old men who

had been his compeers in society wept at his funeral with younger men who had only been his humble yoke-fellows.'

We are not violating any secret in saying that Hawtrey has had no successor. Dr. Goodford was a successful disciplinarian and an excellent teacher, but his reputation was confined within the walls of the school. Of his successor it is unnecessary to speak. In 1868, when that successor resigned, there was a great flourish of trumpets. A new era was to be inaugurated. The blighting thralldom of King's was to be shaken off, and the boasted reforms to have the advantage of being superintended by an oppidan and an Oxford man, who had already filled the offices of Proctor in his University, Professor of Divinity at Durham, and Second Master at Winchester, without failure in any of those exalted situations. Everyone felicitated Eton on the acquisition she had won. The 'Times,' which had strongly advocated the appointment, naturally joined in the chorus of congratulation, and, the Saturnian kingdom having returned, it seemed quite a pity that there were no Eton shares to go up. After the lapse of twelve years, it may not be presumptuous to ask how these high

expectations have been fulfilled. Dr. Hornby had a fair field and considerable favour, and one not unnaturally looks to see what he has done in it. The numbers of the school have not fallen off. They are considerably nearer a thousand now than they were in 1868. The new governing body have not dismissed the head master, though on two occasions it appeared exceedingly likely that they would do so. He, on the other hand, has succeeded in creating a precedent by dismissing an assistant, though at a cost to the school, and to himself, which will probably not induce him to repeat the experiment. But these outward and visible achievements are not adequate symbols of a head master's success. It is scarcely within the compass of human incompetency to keep down the numbers of a school which is fashionable among most parents who have money to squander. A genuine interest, and a real knowledge of what the conditions and circumstances of a school are, lead to the examination of other than statistical signs. The knowledge that, since Dr. Hornby's appointment, an attempt to throw a master into Barnes Pool resulted in the immediate expulsion of no single offender, whether it made Keate turn in his grave or not, certainly

suggests an inquiry into modern discipline at Eton.

We challenge contradiction when we say that that discipline has never been at so low an ebb as it is now. It is known to all who know the present state of Eton, that boys do things with perfect impunity, which a few years ago they would not have dreamt of doing unless they thought the performance worth a flogging. But there are other things as important as discipline. The head master is personally entrusted with the teaching of the first thirty-two boys in the school, including in almost every case those who obtain open scholarships at Oxford and Cambridge. Such a task is of the greatest delicacy and importance, and it is one which it might be thought that any man with a heart or a head would value greatly and discharge conscientiously. But there are persons in high places who have yet to learn that the responsibility of a teacher is not discharged by a mechanical adherence to routine, and that indifference far more than inaccuracy discourages the aspirations and impedes the progress of a student. How people who do not take an intense interest in the minds and characters of boys contrive to endure the drudgery of teaching, we

cannot pretend to understand. Sure we are that there is no influence more deadening to the intellectual life, and paralysing to the intellectual advancement, of a great school than that it should be presided over by a man who fulfils his duties in the dead letter and violates them in the living spirit, who administers instruction according to the contract, and cares not how it be received, who, if we may slightly alter the words of Prior, in dealing with those that are set under him,

Is to their virtues very blind,
Is to their faults a little kind,
Lets all their ways be unconfined,
And claps the padlock on their mind.

The selection of his assistants is not the least important part of a head master's duties. The University Calendar is an interesting work ; but it is an insufficient guide to character, and a First Class man, or even a Senior Classic, may be a very incompetent instructor. Masterships at Eton were once described, with curious infelicity of diction, as the peculium of the Fellows of King's. It is now many years since the first 'alien' was appointed ; but King's still monopolises a large number of these lucrative posts, and though some distinguished

gentleman not educated at Eton has been appointed, he is almost a solitary exception among the classical tutors to a rule certainly more honoured in the breach than in the observance. If we ask on what principle the present head master has exercised this—we will not say high privilege, but grave responsibility—we may pause long for a reply. It is rumoured that some gentlemen have been selected, who were more distinguished by the absence of errors in their composition than by the presence of ideas in their heads. For duties requiring energy and activity the principal qualifications should be something more than negative. Next to the importance of selecting assistants is the importance of dealing with them when they are selected. The circumstances and traditions of Eton tend, as we have already observed, to secure to every master a tolerable amount of independence, and an opportunity for developing his own ideas and perfecting his own plans without undue interference from the central authority. But of course such a state of things, whether desirable or not, presupposes a fair, open, and liberal mind in the chief person concerned. If ecclesiastical orthodoxy or social conservatism

be either made requisites in the candidates for office, or enforced upon the existing officers, the traditional freedom of the Eton master is either useless or unattainable. Eton is a national institution, and it should always reflect or represent the different opinions, creeds, and parties by which the nation is divided. It must not be made the property of a sect, though that sect be the Church of England ; nor the nursery of any school of thought, however safe and respectable that school may be. If liberal sentiments are to be proscribed in the teachers of that noble seminary, if a slavish adherence to obsolete prejudice is to be there considered a virtue, and a disinterested effort to correct abuses is to be there treated as a crime, the public will do well to reflect whether they can suffer the liberty of Eton to be restricted without endangering the liberty of England. An illiberal training of youth is productive of two distinct dangers. Some minds are by it permanently cramped and warped, and turned away from the disinterested love of truth. Others are led into the rejection of obligations which most good men acknowledge, because they have been tied and bound in prejudices which most wise men discard. That an Eton education may

never lead to either of these two results should be the ardent wish of all who have Eton's interests at heart, and the earnest endeavour of all who have those interests in charge.

We have spoken of the life of the masters : let us say a word on the more important subject of the life of the boys. It would be ungracious and improper to approach this question without expressing the pleasure and the profit we have derived from the vivid, faithful, and charming narrative called 'A Day of my Life at Eton.' The tone of the book may be somewhat rose-coloured, for Eton is not exactly a Rosherville ; but if a day was to be selected, it was natural to choose a bright day. We doubt whether an oppidan at Eton can have any real reason to complain of his food ; but something must be conceded to artistic requirements, and it is much more amusing to describe a bad dinner than a good one. These are the only faults which we can find in the book. Nothing could be more inimitably sketched than the genial, if somewhat contemptuous, tolerance which the Eton boy has for his tutor, or his dutiful endeavour to do the best he can for the classical authors in translating them, coupled with the deeply-rooted conviction

that whatever you do, you cannot 'make sense' of them. They lived long ago, and 'sense' is a comparatively modern invention, more modern than Mr. Bohn's translations. We should be glad to think that all schoolboys were as good-humoured as the author of this nice little book, who, from first to last, never says a bad word of anybody. But, alas! if boys have naturally good tempers, involuntary contact with their fellows does not tend to improve them.

Lord Beaconsfield has, apparently, a strong belief in the romantic, not to say extravagant, character of schoolboy friendship in general, and in a most ludicrous passage of '*Coningsby*' he gives his idea of the sentiments with which Eton boys in particular regard each other. We fear that some of his Lordship's aristocratic friends, perhaps the noble poet lately at the head of the Post Office, must have indulged themselves in the reprehensible attempt to discover how much a cynical novelist would believe. We are inclined to think, upon the whole, that healthy and courageous boys, who are conscious that they cannot bully each other, live upon terms, if not of mutual respect, at any rate of mutual forbearance. But, undoubtedly,

the constant friction of life in a boarding-house generates a certain amount of irritation, which liberates itself at the expense of those whom any mental, moral, or physical defect renders objects of natural contempt or of safe attack. The elder Pitt, who was himself an Eton man, says, in a passage quoted by Mr. Lyte, that 'A public school might suit a boy of a turbulent, forward disposition, but would not do where there was any gentleness.' And lives will continue to be darkened and characters to be ruined until this fact shall have been realised generally and acted upon consistently. In Mr. Symonds's recently published account of a very different Etonian may be read the following question of Mrs. Shelley : 'Tamed by affection, but unconquered by blows, what chance was there that Shelley should be happy at a public school?' In the particular case of Shelley we feel sceptical, for it is admitted that he was very popular with boys of his own age, and he had plenty of animal spirits. But it is undoubtedly true that not the least valuable and fruitful natures receive serious and irreparable injury from a discipline through which stronger or coarser dispositions pass without perceptible damage, if often without appreciable

improvement. There is, perhaps, one class of boys who receive unmixed benefit from Eton, and they are the sons of noblemen. Sydney Smith, indeed, says : ' A public school is thought to be the best cure for the insolence of youthful aristocracy. This insolence, however, is not a little increased by the homage of masters, and would soon meet with its natural check in the world. There can be no occasion to bring 500 boys together to teach to a young nobleman that proper demeanour which he would learn so much better from the first English gentleman whom he might think proper to insult.' As to the 'homage of masters,' we do not believe in it. The University Don, especially if he be a Radical, has an inexplicable delight in pupils with handles to their names ; but Eton masters, at all events, are too well acquainted with the commodity to appraise it above its value. Since duelling has gone out of fashion, and the 'noble art of self-defence' is left to babes and sucklings, the second part of Smith's answer, which comes rather oddly from a clergyman, has ceased to apply. Eton is thoroughly democratic, and a little rough handling is not a bad thing when bestowed upon

Some tenth transmitter of a foolish face,

who considers himself better than other people. We are inclined to think that Eton is a very nice place for a big boy. He has several people ready to do for him what he ought to do for himself. If he be of average capacity, he has long since discovered how to make the most favourable impression upon his tutor at the least cost of time and trouble to himself. He has ample leisure for indulgence in such athletic or intellectual pursuits as may be most suitable to his body, mind, or purse. He lives in a beautiful place, is well fed, and works when and as long as it suits his convenience. His life is really more like the *σχολή* of the Athenian citizen than the disorderly scramble and bustle of professional existence in England. If conversation stagnates, there is the never-failing resource of gossip about the masters, and, if there is actual want of employment, a lower boy can always be teased. As to the lower boys themselves, well, there were slaves even at Athens, and the boys, unlike the slaves, can look forward to inflicting upon others in the future whatever they have suffered themselves in the past. Moreover, there can be little doubt that the searching analysis to which they subject the conduct and motives of their fag-

masters is in itself an intellectual pleasure not lightly to be esteemed. This kind of descriptive discussion has lately been expressed with admirable fidelity in a novel called 'Lady's Holm,' which, curiously enough, was written by a woman.

'The minor is not a bad sort; you have got to do what he tells you, or he's likely enough to shy a book at your head; but he wants very little waiting on, and he's awfully kind when a fellow's in any sort of trouble. That poor little beggar, Parke, would never have got through last half but for him. Don't you remember how awfully down he was after his mother died?'

'Yes, I remember. Now, the major is a regular brute, I think. I have not had five minutes for breakfast any day this week, and I've been late for chapel twice already. If anything goes wrong he never gets into a rage, but he keeps quite cool and gives you some beastly punishment or other. One day last week he sent Jackson up to L.'s (? Layton's) for a penny bun three times running, because he had forgotten the eggs and let them boil hard. Three miles, at the very least, for overboiling his eggs. And it's just the same, whatever happens to put him out. I call it a beastly shame.'

If Eton boys have little respect for rank, we fear that they have a most precocious sense of the advantages of wealth. Mr. Gladstone, of whom all Eton men, without distinction of politics, are proud, lately called attention, in an impressive speech, to the growth of this ignoble sentiment among those who ought from their youth and inexperience to be especially free from it. Contempt of poverty is perhaps general among boys. It is related of one of the present Bench of Bishops that his school-fellows, finding to their horror that he had only one suit of clothes, indulged their righteous indignation by throwing them into a neighbouring pond ; and we can ourselves remember the bitterness excited by the fact that a master, against whom much graver charges might have been brought, had worn the same coat for several years. But the converse feeling is quite modern, and is perhaps more prevalent at Eton than anywhere else. It is a subject of no common importance, and it is one on which a really strong head master might exert the greatest influence. We have no inclination to engage in declamatory abuse of luxury or to advocate any Spartan or monastic rigour. There is no reason why the sons of affluent parents should not be

reasonably comfortable at school. But idle ostentation and vulgar display are not qualities to be encouraged in a place of education. No hard-and-fast line can be laid down separating innocent expenditure from reckless extravagance, or suitable indulgence from unjustifiable excess; but that schoolmaster is unworthy of the name who cannot impress upon the unspoiled minds of the young and thoughtful the meanness of merely material aims, the benefit of manliness and simplicity of life.

One word in conclusion. We have dealt throughout these remarks almost entirely in hostile animadversion. We cannot profess to regard the present system of education and discipline in public schools as perfect or final, nor to look upon Eton as even a perfect specimen of an imperfect class. It is not her best friends who would teach her so to regard herself. The law of ceaseless change and development which pervades human society cannot be suspended in favour of any establishment, however great; of any traditions, however venerable. But we are well aware that the memories which cling round an ancient and splendid institution, and the associations which every event in her history embodies, are not to be weighed in the

balance of utilitarian criticism, nor tested by the standard of inflexible logic. The very buildings may be held in not unreasonable reverence where successive generations of unsullied minds and undaunted hearts have been more or less adequately prepared for that 'infinite jumble, and mess, and dislocation,' which men call the battle of life.

The least sensitive nature must feel a certain awe in contemplating the infinite possibilities of good and evil which the very name of a great public school suggests. But the name of no other school recalls such a thronging crowd of great achievements, illustrious men, noble traditions, as does the name of Eton. Nor can any party, or any sect, claim a monopoly of interest in this great school. Whigs and Tories, Liberals and Conservatives, Protestants and Catholics, sceptics and devotees, have been formed within the walls of Eton. No Englishman can think lightly of such a place, nor contemplate its future without grave anxiety. The inheritance of ages is indeed a precious possession, if it be understood rightly and used wisely. No modern seminary, however perfect in construction, can hope to contend with the accumulated strength of an ancient reputation wielded by trained intelligence, and

directed to worthy aims. Impressions made in boyhood are seldom really effaced. Old opinions take new names, old beliefs are professedly abandoned. But the work which is done at school, whether for good or for evil, is done once for all, for it is wrought upon material which is 'wax to receive, and marble to retain.' It is not a small thing to form the characters of men who may one day guide the action of England, or influence the thought of the world. The greatest of Eton's sons has no reason to be ashamed of what she has done in the past, and the humblest may be permitted to hope that she will prove not unequal to her high destiny in the future.

HARROW.

IT is a fact which has afforded abundant material for Harrovian poets and rhetoricians that Harrow School rose to its present eminence from the humblest possible beginnings.

Other and older schools were elaborately organised, largely endowed, fostered by the generous care of kings and bishops, reared under the august shadow of the mediæval Church.

None of these advantages fell to the lot of Harrow. Of the founder himself—John Lyon—very little is known. Beyond a few genealogical particulars all that we can be certain of is that, like his father before him, he was a yeoman, living on a farm at Preston, a hamlet of the Parish of Harrow.

In the year 1571 John Lyon obtained from Queen Elizabeth letters patent and a royal charter for the foundation at Harrow of a 'Free Grammar

School.' In the year 1590 the school statutes were framed ; but it was not till 1611 that the first school building, and that of the simplest character, was erected and the school began its work. During John Lyon's lifetime he had been in the habit of spending 'twenty marks of lawfull mony of England' annually on 'the teaching of thirty poore children of the parish of Harrow,' and the establishment of the school was little more than a perpetuation of this benevolence. The quaint simplicity of the Queen's charter, and of the regulations which Lyon framed for the government of his school, give a good insight into the spirit and scope of the institution.

The charter premises that John Lyon, 'by instinct of charity (the Divine Providence foregoing), hath purposed in his mind a certaine Grammar Schoole, and one Schoolmaster and Vsher, within the Village of Harrowe-on-the-Hill, in our said County of Middlesex, of new to erect, found, and for ever to establish, for the perpetuall educaçon, teaching, and instrucõn of Children and Youth of the said parish.' For this school the Queen ordains that there shall be 'one Master, Ruler or Guider of children,' and 'one

Vnder-Ruler or Guider of children, or Vsher,' besides 'six discreet and honest men which shall bee and shalbe called the Governors of the Possessions, Revenues, and Goods of the said Schoole.' To these governors John Lyon gives the power of making such changes as they shall think needful in the studies and discipline of the school, and to them he entrusts the appointment of the schoolmaster and usher. The schoolmaster is to receive as annual stipend 'forty marks of good and lawfull mony of England,' and five marks 'for and towards his provisions of ffuell of wood and of coales.' John Lyon notifies his intention to build 'meete and convenient roomes for the said schoolmaster and vsher to inhabit and dwell in, as also a large and convenient schoole-house, with a chimney in it, and alsoe a celler vnder the said roomes or schoole-house to lay in wood and coales.' To this school-house the scholars are to repair 'in the morning by six of the clock throughout the year, or as soon as they may conveniently, having respect unto the distance of the place from which they come, and the season of the year, and there they shall remain till eleven in the forenoon, and in the afternoon from one of the clock till six.' The scholars are not to

play 'except on Thursdays only, sometimes when the weather is fair, and on Saturdays or half-holidays after evening prayer.' 'None above the First Form shall speak English in the school, or when they go to play together.' 'The school-master shall see the school very clean kept. *He shall not receive any girls into the above school.*' The books which the boys are to read and the system of teaching are laid down in exact detail, as also is the mode of discipline. 'The school-master shall use no other kind of correction save the rod, moderately, except it be a very thin ferula on the hand for a light negligence.'

The religious training of the school is carefully provided for.

'All the scholars shall come to the church, and there hear Divine Service and the Scripture read and interpreted with attention and reverence; and he that shall do otherwise shall receive correction according to the quality of his fault.'

But the training is not merely ecclesiastical; it has a direct and practical bearing on morals. 'The Master shall have regard to the manners of his scholars, and see that they come not uncombed, unwashed, ragged, or slovenlike; but before all

things he shall punish severely swearing, lying, picking, stealing, fighting, filthiness, or wantonness of speech.'

The following among other admonitions are addressed to the parents :—

'You shall find your child sufficient paper, ink, pens, books, candles for winter, and all other things at any time requisite and necessary for the maintenance of his study.' 'You shall allow your child at all times a bow, three shafts, bow-strings, and a bracer to exercise shooting.' 'If your child shall use at sundry times to be absent from the School, unless it be by reason of sickness, he shall be utterly banished the school.'

Such was the simple spirit of practical benevolence which animated the founder of Harrow School, such his minute attention to the details of his unambitious work, and such the limited field in which, for the first century or so of its existence, the school fulfilled its founder's purpose. But in the original constitution there had slipped in, among bye-laws of stipend and fuel, a clause which, though designed in the first instance only to eke out the rather scanty income of the schoolmaster, in the long run influenced the destiny of the school

more powerfully than all the rest of the statutes put together. In fact, that Harrow is not at this hour a suburban day-school is entirely owing to the following parenthetical concession:—*‘The schoolmaster may receive, over and above the youth of the inhabitants within this parish, so many Foreigners as the whole may be well taught and applied and the place can conveniently contain; and of these foreigners he may take such stipend and wages as he can get.’* How far successive schoolmasters availed themselves of this lucrative permission it is difficult to determine. For a long time the school remained essentially local and limited in scope; and a long succession of head masters educated at the same school and college tended, as has been said by a high authority, ‘to give a definite character to the teaching and to the discipline,’ but did not ‘encourage either the older or the younger scholars to be proud of their school as having a type and a reputation of its own.’ From 1660 to 1785 every head master of Harrow was an Eton man and a member of King’s College, Cambridge. But during this period the school was gradually extending its province, gathering scholars in increasing numbers from various parts of England, and

by degrees exchanging its position as a local for that of a national institution. In 1771 an event occurred which showed that John Lyon's village day-school had, in enlarging its borders, developed an independent life, with traditions, feelings, and ambitions of its own. In the history of the 'Great Rebellion' of 1771, and of Dr. Parr's secession to Stanmore, we note particularly the emphatic protest against being 'considered as a mere appendix to Eton;' and from this time on we can trace 'the consciousness of being a great English school;' and can understand that 'the remainder of that century largely contributed to consolidate this growing patriotism.'

By the beginning of the present century Harrow had risen to a place in the first rank of English public schools. It is only necessary to look at the school 'Bills' of that day to see how thoroughly it had become recognised by people of the highest social grade; and it is symptomatic of the estimation in which the school was held that Miss Edgeworth, in her 'Tales of Fashionable Life,' makes Vivian, who is her typical young gentleman of the period, a Harrow boy.

By this time the process of formation was com-

plete, and Harrow School, in all essential respects was what it is at the present day.

The head master was the Rev. George Butler, D.D., afterwards Dean of Peterborough. In 1820 Dr. Longley, eventually Archbishop of Canterbury, succeeded to the Head Mastership, and in 1836 Dr. Wordsworth, now Bishop of Lincoln.

When Harrow passed from Dr. Longley's hands to those of his successor, it was, to all outward appearance, in a condition of established prosperity. The fashionable reputation of the school was high ; the numbers were large ; the teaching power was above the average ; the discipline and morality were probably not worse than those of other public schools. Dr. Wordsworth brought to his new duties many most valuable qualifications. He was a man of the highest spiritual and moral aims and a brilliant scholar. Still in an administration of eight years the numbers of the school were reduced from 165 to 78, and those 78 were handed over to the next head master in a state of vicious lawlessness which has probably never been surpassed in a public school.

His successor, the present Dean of Llandaff, was in every respect a contrast. Where Dr.

Wordsworth was all fervour, prejudice, and blundering intenseness, Dr. Vaughan was all coolness, caution, and suavity. Dr. Wordsworth could offer his pupils the varied treasures of a literary taste and a widely cultivated intelligence. Dr. Vaughan's was a keen but illiberal mind, absolutely limited in its range to the traditional classical curriculum, and that in its most pedantic and least literary aspect. Dr. Wordsworth's was the strong Anglican churchmanship and patristic knowledge of a Caroline divine, brightened by something of a poet's imagination ; Dr. Vaughan's, a clear, narrow, and drab-coloured Protestantism, which only departed from the most pronounced Evangelical faith of the day where that faith ran on into excesses or was carried away by enthusiasm.

Thus, on the surface, Dr. Wordsworth would have seemed far better qualified than his successor for the presidency of an institution which combined an historical position with conservative and Anglican traditions. The result proved the exact reverse. Dr. Wordsworth's mastership witnessed the ruin and collapse of what had before been a renowned and prosperous work ; Dr. Vaughan reconstructed the ruin, and established the school more firmly

than before on the basis of public confidence and regard.

Without entering into an impertinently close examination of Dr. Vaughan's character, we can readily instance some of the qualifications which stood him and the school in such good stead. His ripe and accurate scholarship conciliated the favourable regard of the older generation ; his own education under Dr. Arnold filled with hopeful augury those who desired reform in public school administration ; his personal character for piety and Protestantism propitiated the Low Church party. His Liberalism was of that mild and inoffensive type which has no desire to alienate the aristocracy. He was quite sufficiently politic to recognise and specially provide for the peculiar claims which the middle classes of Harrow can establish upon the advantages of the school.

The fifteen years of Dr. Vaughan's rule—from 1845 to 1860—were a marked and most important period in the history of Harrow. Studiously avoiding any violent break with the past, he contrived to bring old institutions into harmony with modern ideas, to mitigate roughness, to enforce discipline, to assert for religion a definite and paramount claim,

and to raise the intellectual standard, as regards classical knowledge, to a very high point.

When, at the end of 1859, Dr. Vaughan retired, covered with honours, he left the school, which he had found at its lowest ebb, overflowing in numbers, endowed with liberal benefactions, possessed of handsome and commodious buildings, and officered by a body of masters which on the whole was zealous and efficient.

The Rev. Henry Montagu Butler, who was appointed to the head mastership at a very early age, brought to the school the additional advantage of a generous and enterprising temper, a larger acquaintance with literature, and a broader sympathy with intellectual pursuits. The first ten years of his reign were merely a continuation and gradual improvement of the work and system which his predecessor had set on foot. But a tendency towards further change was gradually gathering strength. The establishment, in 1869, of the 'modern side' was a significant concession to popular demands; and the 'Lyon Memorial Fund,' raised at the Tercentenary Celebration of 1871, bore witness, in the objects which it professed to

serve, to a growing spirit of innovation and the arrival of a new period of transition.

We have thus reached the present day ; and having traced the course of the school from the foundation onwards, we pause for a while to consider some of the most salient characteristics of Harrow as it exists before our eyes.

The first fact which we note in connection with the constitution of Harrow is that it is a pure despotism. Of the head master it may be questioned whether any other potentate exercises over an equal number of human beings an authority so absolute and so completely unshared. This fact is illustrated by the cheerful tone of conscious autocracy in which Dr. Butler replies to a question of the Public Schools Commissioners in 1862. In answer to the question, 'Does any alteration in the system and course of education at Harrow appear to you desirable ?' Dr. Butler says, 'I may be permitted respectfully to remind the Commissioners, in conclusion, that the head master at Harrow is completely unshackled by any superior administrative authority.' But we know that executives, exempt from supervision and control, are very apt to arrogate to themselves the functions of legislatures. Royal Warrants, when

unchecked, become dangerously tantamount to Acts of Parliament. Thus we find that the head master of Harrow has for many generations legislated for, as well as administered, the entire school commonwealth. The governors had long been content to let their authority lie dormant; and the new governing body, who at first seemed inclined to greater activity, appear now to be dropping into their predecessors' habits of indolent acquiescence.

Thus the Harrow of to-day is practically the outcome of successive magisterial minds. The scheme of instruction as originally laid down was largely modified by the introduction, under Etonian heads, of the tutorial system. The discipline was re-organised by Dr. Vaughan on the basis of the Rugby system of prepostors. Innumerable minor changes, including the recognition of music and science, are the work of Dr. Butler.

But though the head master is autocratic, still each assistant master's house is very emphatically his castle. The domestic arrangement of one boarding-house often differs materially from that of another. The number of boys who inhabit one room, the details of fagging, the arrangements of meals, are all points in which considerable diversity

exists. A master is absolutely responsible for the morality and discipline of his own house, and would always shrink, with a feeling of proper pride, from the necessity of invoking the head master's aid. Again, every classical master who has a boarding-house is the private tutor of all its inmates. The head master's boarders, and those of the mathematical and foreign language masters, are apportioned to younger tutors; but with these exceptions boarding-houses are coterminous with pupil-rooms. All communications between the school authorities and the parents of a boy are carried on through the house master, whose importance thus receives a very strong addition.

In the lower part of the school, at any rate, there is very little intercourse between boys who board in different houses. A strong tradition forbids the lower boys, under corporal penalties, to enter any houses but their own. House feeling runs high and discourages extra-mural alliances.

After locking up, which varies from half-past five in winter to half-past eight in summer, all boys, young and old alike, are of course confined to their own houses. In meals, in ordinary daily games, and in preparation of work, each house lives

by itself. It is only in what may be called public functions—i.e. in chapel, in school, and in school games—that the members of the various houses meet on equal terms. Thus those early intimacies which often affect a schoolboy's life so momentarily are formed almost exclusively in the house where he boards. It is only as he grows older that public opinion permits him to enlarge his circle of friendships, freer intercourse becomes possible, long walks are taken, and boys breakfast in one another's rooms.

A distinct character commonly belongs to each of the more important houses. One may be renowned for roughness, another for luxurious attention to comfort; one for keenness in intellectual pursuits, a second for bullying, a third for its immoral traditions. These characteristics may vary in intenseness under varying circumstances, and may be considerably modified by the influence of a new house master; but on the whole they reassert themselves and endure from generation to generation.

The head master's house accommodates from sixty to seventy boys; the majority of the large boarding-houses about forty. As a general rule

all the lower school, most of the Fifth Form, and even sometimes the Sixth, live two in a room. The Sixth Form have their tea and breakfast in their own rooms, and in some houses the same privilege is conceded to the Fifth Form. In all alike every boy has his dinner and supper, and the lower school have all their meals in the common dining-room.

The diet allowed by a Harrow house master to his highly remunerative boarders is in some cases abominably bad ; and at best of a very ascetic kind. For tea and breakfast, tea and bread-and-butter ; for dinner, roast and boiled meat, a plain pudding, and one glass of the very mildest specimen of ' that poor creature small-beer ; ' for supper, cold meat, bread and cheese, and another glass of beer. One of the Commissioners, apparently surprised that the large quarterly charge for a Harrow boy's board should not entitle him to a more liberal diet, throws out a suggestion to Dr. Butler that possibly eggs may be provided by the master for the boys' breakfast.

The entire body of answers made by the Harrow masters to the questions of the Commissioners is full of amusement to the eye which can

read between the lines. They have often a ludicrous resemblance to the unwilling confessions extorted from a criminal by the rack. But they contain nothing more touching than the simplicity with which the head master replies that eggs indeed are not provided, but that 'a large machine for boiling eggs is brought in every day ; so that, if the boys bring their eggs, they are boiled for them.' Truly the author of this notable expedient for satisfying the craving appetite of a hungry boy displayed a fertility of economical device which was akin to genius.

The question of diet brings us to another feature in the Harrow system which is an abuse peculiar to the place. There are six or seven 'small houses,' kept mostly by junior masters, and each accommodating about a dozen boys. These houses were opened in the first instance with a view to increasing the incomes of the younger masters, who otherwise were paid exclusively by the head master ; and it was arranged that each of their inmates should pay more highly than a boarder in a large house, in consideration of what were humorously announced as the greater privileges and luxuries of his position. These privileges may be reduced to a very simple list, which includes

the possibility (for it is by no means a certainty) that each boy may have a room to himself, the absence of fagging, and the advantage of breakfasting with the house master and his wife. As to this last-named part of the system, it is in nine cases out of ten an unmixed nuisance ; for, besides the private-school-like primness and check upon conversation which it involves, it makes it impossible for a boy to add to his breakfast such little luxuries as his taste suggests and his purse can compass. A restrained and perfunctory conversation, thin tutorial jests, and minced veal are a poor substitute for the freedom and fun of a schoolboys' breakfast flavoured with some inexpensive addition from the adjacent ' tuck shop.'

With regard to the absence of fagging in a small house, we may without entering here upon the general question of the fagging system at Harrow, point out that it is a very doubtful advantage. In the first place, the number of boys whose physical weakness is such as to incapacitate them for the very slight exertion involved in fagging is so small that they might be accommodated in a single house, which might very naturally be the school surgeon's.

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In the second place, the prospect of not being able to enjoy the privileges of the Sixth Form induces most of the boys who have any chance of rising to the higher part of the school to get themselves removed, when their fagging days are over, to a large house. Thus the small houses are, for the most part, denuded of Sixth-Form authority, and the strong are left without discipline and the weak without protection, except such as is provided by tutorial *espionnage*. The total result is that some small houses become very petty, ill-regulated, and enormously expensive private schools. Fat bullies who are too lazy to face their share of fagging, and too stupid to make their way up the school, often find here a congenial soil, and their tyranny has to be endured by little boys who are really delicate, without protection or redress.

Besides the inmates of large and small houses there is a considerable body of home boarders, and the home boarders are, as we saw at the outset, the germ and nucleus of the whole school. The educational requirements of the modern middle-class had long since compelled the tradesmen and farmers of Harrow to send their sons to other

schools than that which John Lyon founded for them ; and a subordinate school has recently been established for their special benefit.

But a colony of gentle-people now resides in Harrow, allured thither by the educational advantages of the place. The home boarders (now limited to 76) reside with their parents in or near the town ; attend school, chapel, and ' Bill ' ; mix in the public games with the boarders ; have their own private games among themselves ; and even are adventurous enough to challenge, play, and often defeat the inmates of the ' small houses.'

The home-boarding element at Harrow seems to us to require very delicate and careful handling. It contains many obvious advantages, but it is capable of being made a source of real mischief to the school at large. It is needless to insist on the convenience which it affords to people of large families and small incomes. It secures for such boys as are physically or mentally unfit for the bustle of a boarding-house the real shelter and supervision which the costly and delusive ' small house ' so often fails to give. But where parents are not alive to their responsibilities, or do not care to maintain cordial and sincere relations with the

authorities, these homes become a kind of sanctuary where the school criminal may take refuge from the law. Within the experience of the present writer, parents of home-boarders have so far forgotten duty and propriety as to permit their school-boy visitors to smoke, and have allowed them access to a large lending library of cribs. Again, unless parents will conscientiously insist on the observance of the school hour of locking up, and of those rules which forbid resort to public-houses and communication with doubtful characters, it is obvious that the home-boarding element becomes a mischievous link between the school and the 'dangerous classes' of the place. In pleasant contrast to this is a well-regulated home-boarder's home, where the boy visitors are constantly brought in contact with high-principled and cultivated people, where the traditions of the school and the authority of the masters are loyally upheld, and where as a boy grows older, he can find that inestimable blessing of ladies' society, without which his character and life will become hard and too often impure. The writer will venture to add that these most desirable results would be more constantly attained if the supreme authority of the school

could always remember that the parents of home-boarders are not to be governed by the high-handed dictatorship to which the school in general is inured, and if, on the other side, some instinct of considerateness, of moderation, and of common sense could control the restless discontent of the 'suggestive parent.'

We now approach the subject of discipline. That part of discipline which is administered by masters may be more conveniently considered elsewhere ; it is of that part which lies in the hands of the boys themselves that we must now speak.

The power of fagging belongs to both divisions of the Sixth Form—that is, to about the first eighty boys in the school. Fagging is chiefly confined to the large boarding-houses, though cricket-fagging, which means long-stopping for the Sixth Form, affects equally boarders and home-boarders. In the large boarding-houses fagging consists of carrying up breakfast and tea, filling foot-baths, bringing provisions from shops, and running miscellaneous errands. It varies in detail in different houses, and is more strenuously exercised by one Sixth-Form boy than another. But a rota is carefully kept, and every boy knows when his turn for house-

fagging or cricket-fagging will come ; nothing is done capriciously or off-hand. Fagging in its main features is at the worst tiresome, hardly menial, and never cruel. But though the whole Sixth Form has the right of fagging, and a general authority which is vaguely supposed to be stronger in the Upper than in the Lower Sixth, still the definite monitorial powers are confined to the first fifteen boys in the school, with two or three others who are chosen for those physical and moral qualities which give boys weight among their schoolfellows. The name of 'monitor' occurs in John Lyon's original regulations, but what he meant by a monitor is, happily, something quite unlike the actual functionary who now bears the title. John Lyon's monitors were official spies, whose duty was to report to the master the misdeeds of their schoolfellows. The monitors of the present day, who are the concrete result of Dr. Arnold's prepostorial system engrafted on Harrow traditions, are the police of the school. They discharge some minor functions, such as reading the lessons in chapel and reciting on speech-day, and they are the nominal owners of the school-library ; but their practical use is to keep a perpetual check upon bullying, inde-

gency, and disorder; and to facilitate the discharge of this duty, they have the power—not permitted to the rest of the Sixth—of using the cane. It would be impossible to enter here upon the much-vexed question of the monitorial system. It may be allowed to the present writer to record his conviction that, as established at Harrow, it is the best guarantee for the protection of little boys against the tyranny of brute force. It has been charged against the monitorial office that it tends to engender in the monitor a kind of moral priggishness. It will, however, surely be allowed that this, if proved, is a fault on the right side, and that it cannot be considered a disadvantage that boys of sixteen or seventeen should be led by their recognised duties to sober views of responsibility, to vigilance, to thought for others, and to a keen sense of the heinousness of moral evil. Anything like cruelty or injudicious excess on the part of monitors is at Harrow exceedingly rare, and the just severity with which such offences have always been visited cannot but have a very strongly deterrent effect. Moreover, public opinion and tradition—those most powerful of all ‘moral levers’ in school society—are distinctly on the side of gentleness and modera-

tion, while not less clearly opposed to toleration of evil or slackness in the discharge of moral duty.

It is, however, by no means the intention of the present writer to extol the Harrow monitorial system as unimprovably good. It would seem that the limitation of the number of monitors is unmeaning and arbitrary, and tends to put the other members of the Upper Sixth Form in a false position. These boys, sharing equally the highest influences of the school world, and perpetually reminded of their obligation to inculcate what is good and check wrong-doing, have yet no authority to support their words. A better plan would be that all the head master's Form should be monitors, being still supplemented by selection from the Lower Sixth. A further improvement would be to introduce at Harrow that elementary principle of jurisprudence that no man shall be judge in his own cause—in other words, that an offence against the authority of one monitor should be investigated and punished by his colleagues rather than by himself. Granting these and a few similar changes in administrative detail, the monitorial system seems admirably calculated to keep in check those evil tendencies of boyhood which, when uncontrolled, make a large school hell on

earth. This result, we think, will never be as beneficially attained by that obnoxious system of magisterial inquisition which seems in the present day to find only too much favour with some public school masters.

We pass from the monitorial system to the amusements of the school, as being in some sort under monitorial supervision. The purely voluntary amusements of Harrow boys are racquets, fives, swimming, rifle-shooting, and the whole class of exercises which are grouped together under the name of 'athletic sports.' With respect to these we can only suggest that it would be an incalculable gain if circumstances rendered it possible for the school bathing-place to be made thoroughly commodious, pleasant, and popular ; especially as, of late years, it has been made almost obligatory upon every boy, not physically disqualified, to 'pass in swimming,' as at Eton.

The gymnasium occupies a kind of intermediate position between the voluntary and the compulsory games, attendance being only to a limited point compulsory.

Foremost among 'compulsory amusements' stands football. And if it be objected that a com-

pulsory amusement is a contradiction in terms, it must be replied that, practically, compulsory football at Harrow is not an amusement at all. If it can be so manipulated as to make it amusing, or even tolerable, so much the better for those who have to play it; but its object is to ensure that for an hour and a half on two half-holiday afternoons in the week all the school below the highest division of the Fifth Form shall be kept out of mischief. This has somewhat of a childish sound; but when we remember that Harrow has no boating or similar attractions, is only ten miles from the Marble Arch, and in the other direction lies in a rough and thinly populated district, the reason becomes more obvious. It is only this view of compulsory football as a police arrangement that can justify the practice of punishing a boy who absents himself by monitorial 'whopping'; and, even as it is, this seems to be one of the points in which the monitorial system is, and has been shown to be, specially liable to abuse. With regard to compulsory attendance at house games—the boys of each house playing by themselves on whole school-days immediately after dinner—it is an unmitigated tyranny; and its survival is an instance

of the difficulty which even the most vigorous administrator finds in breaking down a long, strong, and popular tradition.

A similar rule of compulsory attendance is generally enforced with respect to cricket ; but the game is so popular, and, owing to the lack of any kind of counterbalancing attraction, so entirely engrosses every tongue and hand and heart in Harrow, that little or no severity is required to make everyone except the most inveterate loafer take his share ardently and with delight.

All education is a union of discipline and instruction. We now approach the system of instruction at Harrow.

That Harrow was in its original intention a strictly classical school it is of course unnecessary to say, and such it virtually remains to this day. One or two modifications have of late years been admitted. The 'modern side' has helped to familiarise the public with the abnormal conception of a public school boy who does not learn Greek, has enabled several boys to enter Woolwich without passing through a crammer's, and has afforded its wayward head an opportunity of airing several educational crotchets. The restriction of Greek

and Latin verse-making to those who are judged by their tutors to show a turn for it has been a considerable step in the much-desired direction of making elegiacs and iambics the elegant amusement of a very select few.

We are entirely in favour of the classical curriculum, thus divested of its most glaring absurdity. The pernicious mania for utilitarian or technical education is most effectually opposed by a system which makes every boy spend a large amount of time in acquiring knowledge which will probably never stand in any definite relation to bread and cheese. But it is deeply to be regretted that, while so much labour is bestowed on teaching the classics, the classical result should be so insignificant. When we consider the amount of Greek and Latin drudgery undergone by a Harrow boy in preparation for his entrance examination, and in the four or five years of his school life, the number of Harrow men who distinguish themselves in the classical honours of the Universities seems curiously small. The endowments of Harrow, indeed, offer considerable pecuniary inducement to promising scholars, and the head and assistant masters have of late years most generously founded entrance

scholarships, to be competed for by children under twelve. This well-meant effort only too often produces a parcel of hydrocephalous urchins, who intellectually run to seed as soon as they have attained the object of three or four years of toilsome infancy, and the final result in the University honours lists is as small as ever.

Much of this failure is no doubt due to the fact that schoolmasters are apparently chosen on some occult principle which has no connection with their powers of teaching. Even a mastery of the subjects which they profess does not seem to have been universally required from those who are now senior assistant-masters at Harrow. Promotion has weeded out several of the most eminent. In Mr. Bradby, now Head Master of Haileybury, Harrow lost a vigorous teacher and disciplinarian ; in Dr. Westcott, its profoundest scholar and only theologian ; in Dr. Farrar, a man who, in addition to a most attractive disposition, really possessed the power of kindling an eagerness for knowledge. After losses of this kind the remainder of the older magisterial body is apt to become 'the sifted sediment of a residuum.' Meanwhile the masters who have been appointed by Dr. Butler are often

men of the highest university distinction. And thus it has repeatedly happened that a boy who in the Fourth Form stammered his false quantities into the patient ears of an ex-Hertford scholar, or was introduced to the 'Anabasis' by an unusually brilliant senior classic, has on rising to the Fifth found himself in the hands of a sage who could at any moment be reduced to pitiable helplessness by the abstraction from his desk of his Xenophon crib.

The perpetual change from one master to another does not tend to inspire that confidence and veneration with which it is desirable that a teacher should be regarded. That boy must be particularly unobservant who does not note that one master takes a delight in denouncing the method of rendering the aorist which his colleague instils.

Much of this mischief might be obviated by extending to the senior masters that wholesome rule of superannuation which has been so vigorously applied to the boys. Many indeed of the Assistant Masters are men of high intellectual and moral excellence, of wide knowledge, and of a genuine enthusiasm for teaching. The natural love of acquisition induces others to continue in their

masterships long after the toils and anxieties of life have destroyed whatever they once possessed in the way of good temper, good manners, or educational zeal.

It is indeed possible to retain, even into advanced age, the capacity of pulling out a Homer or a Virgil stop, and grinding away with 'damnable iteration' the wearisome and limited list of classical tunes. But when all real love of work is gone, and the instruction of a form or the careful supervision of a boarding-house has become an irksome labour, then the incapacity of the master may breed serious mischief, and his house begin to fall into a state of lawlessness which is not to be described. There is unfortunately at Harrow no system of retiring pensions, nor money enough to create them.

Thrice happy the boy who soars above these annoyances and impediments of sublunary school-life to the serene heights of the Upper Sixth Form. There, in addition to an accuracy of classical scholarship which it would be impertinent in us to eulogise, he will once more find the most conscientious and painstaking earnestness in teaching, the liveliest appreciation of literary excellence,

and a genuine enthusiasm for all that is beautiful in thought or expression.

In our judgment the most valuable part of the educational machinery of Harrow is the tutorial system. The evil effects of a perpetual change of teachers in school are neutralised by the constant contact with the same private tutor. The tutor watches the boy's career as a whole, can detect his weaknesses and strong points, can supplement the school teaching where it is deficient, can kindle intellectual tastes which the ordinary curriculum would leave undeveloped, and is ready at all times with moral as well as mental sympathy and help. Where the tutor is also the house master the relation becomes peculiarly intimate and affectionate. The case of a boy whose tutor fails, from first to last, to enter into his character, or to feel for his needs, is most rare, and where it occurs most pitiable. Cordial and confidential relations between tutor and pupil are among the happiest and most profitable influences of a Harrow life.

A serious danger which now besets the educational efficiency of Harrow lies in the large number of subjects in which every boy is forced to dabble, for to master them all is impossible. Divinity,

mathematics, French, German, physical science, history, and geography, are a formidable list for the spare hours of a classical time-table. And, as if this were not enough, every boy is now obliged to learn music or drawing. It is the writer's very strong opinion that, after a year or two of general drilling in elements, each boy should be obliged to choose, with the consent of his parents and tutor, one subject over and above his ordinary classical studies, and concentrate himself on this until he has made a fair show of mastering it.

It is a curious instance of human perversity that, amid all this multiplicity of subjects, there is no systematic English teaching. An English author is now read, for an hour a week, in two or three forms ; and a vague impression prevails that each master can and will impart instruction in English literature and composition in connection with and by means of his construing lessons. That this impression is seldom correct is due very largely to the curious unfamiliarity of classical scholars with their mother tongue. The result is that boys often reach the highest form unable to verify the most trite quotation or to write a coherent essay on the most familiar subject.

Serious waste of time is involved in the immoderate amount of Greek and Latin verse learnt by heart all the way up the school. The utility of the practice is not apparent except for the few who write Greek and Latin verses, while it tells cruelly against those who, having no verbal memory, are thus, in the marks which eventually determine promotion, thrown hopelessly behind such as possess the knack of learning rapidly by rote.

The introduction of music into the school system has been an immense gain. It has supplied many boys who possessed real musical talent with a delight and an occupation which they would otherwise have lacked ; and to the general body of the school it has been, if nothing better, a wholesome and elevating recreation. The school concerts have produced some very good school-songs, and have secured for many others a popularity and a length of life to which, on their merits, they were not entitled.

It is not out of place to remonstrate, in this connection, against a marked tendency on the part of the musical authorities to pander to athleticism. The mere fact that a boy is a member of the school eleven does not imply that he has a singing voice ;

and though the genius of music may be honoured by the condescending patronage of the hoarse athlete, the effect on the ears and nerves of the auditory is painful in the extreme.

The compulsory attendance of all new boys at singing classes seems to us altogether desirable, if only it can be so managed as not to interfere with those hours of leisure which compulsory football and cricket-fagging already go far to curtail. Although you cannot make boys musical by school system any more than you can make men sober by Act of Parliament, still a compulsory singing-class does much towards discovering ears and voices which laziness and false pride might otherwise keep dark.

In connection with the subject of studies it will be proper to notice the system of punishments administered by the masters. The commonest is that of writing lines. It would be difficult to calculate the number of boys whose handwriting has been permanently ruined by this most useless and objectionable punishment.

'Extra school' is only a more elaborate form of the same abuse. A number of boys are brought together into school on a whole holiday morning,

and compelled to sit for three hours writing out Latin grammar. The punishment most dreaded and most effectual is that of stopping the quarterly *exeat*. The refusal of an *exeat*, by bringing the offence under the cognisance of the home authorities, exercises a very strong and wholesome effect.

Flogging is administered but seldom. As long as a gentleman and a scholar can be found willing to use it, it is probably the best punishment for serious offences in little boys. Similar offences in bigger boys can be dwelt with only by expulsion. Degradation from one form to another is a punishment which is only felt by a sensitive or ambitious boy. The practice of superannuation, when judiciously carried out, is of great utility. When a boy is conspicuously and hopelessly outstripped by his juniors, it requires very strong testimony that he is doing active good by his influence or example to justify his continuance at school.

The effect produced by the character and conduct of older and more influential boys on the moral tone of a public school is a matter of the highest moment. At the beginning of this century sober-minded men recorded their conviction that

‘public schools are the very seats and nurseries of vice.’ And on all sides we find testimony which corroborates this view. There was a time when a head master professed that it was his duty to teach Greek, but not morality. A public school had nothing that corresponded with the proctorial supervision of a university. As long as propriety was not ostentatiously violated under the eye of authority there was no inquiry into what went on out of sight. Thus at Harrow, within such easy distance of London, the moral results were such as may be easily imagined. Drinking was less a vice than an accomplishment; bullying was a matter of course; the lowest forms of so-called sport were recognised amusements; and all the conditions of school life were of the roughest and hardest kind. The improvement of discipline was a work of time, but it received an enormous impetus from the persistent labours of Dr. Vaughan. Gradually the liberty of the school was restricted within narrower limits; a more vigilant surveillance was enforced; communication with hangers-on of doubtful character was interdicted; places of evil repute were tabooed; and moral offences, when detected, were punished with the utmost severity. The

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whole tone of school life having thus lost much of its violence and lawlessness, there sprang up a fresh class of offences, which are the product of a comparatively soft and civilised state. The careful system of checks, which makes it very nearly impossible for Harrow boys to imitate the habits of dissolute men, has compelled the *ὕβρις* of boyhood, where it exists, to find other vents. Into this subject we cannot enter further than to say that all that conscientious, persistent, and most anxious vigilance on the part of masters and monitors can accomplish is done daily to mitigate the evil. It is unfortunate that this righteous zeal leads the authorities to put the worst possible construction upon doubtful appearances. The charity which thinketh no evil is replaced by a watchful jealousy of boyish intimacies which can believe no good.

The whole group of moral faults which are connected with lying and trickery seems to be encouraged, and indeed made almost inevitable, at Harrow by the undue severity with which the most trifling faults are punished. The traditional habit of 'piling up the agony' in the shape of 'lines' and 'extra schools' for the smallest un-

punctuality or inexactness naturally drives young boys into every form of evasion and excuse. It is only in the Sixth Form that anything resembling the reasonable liberty of young men is recognised.

Evil results are also produced by the insufficient distinction made between real and conventional offences. By 'conventional offences' we mean smoking, and such other practices as are, at the worst, only breaches of school rule, and are often encouraged, or at any rate tolerated, by parents at home. When the vocabulary of invective has been exhausted over such comparatively venial sins, it is a fair inference in the boyish mind that, as no offence can elicit stronger condemnation, so no offence is intrinsically worse.

We turn from this view of the moral faults and failings of Harrow to that which is naturally designed to correct them—the religious system of the place.

First as regards external observances. Prayers are said and a passage of the Bible is read daily in school. There is a short service on saints' days, and on Sundays the ante-Communion service at 8.30 ; morning prayer, litany, and sermon by an assistant master at 11 ; evening prayer, and sermon

by the head master, at 5.45 or 6.30. The Holy Communion is celebrated two or three times a quarter, and on a few special occasions. There is careful instruction in the Old and New Testaments all the way up the school, and Dr. Butler's lessons in the Greek Testament are perhaps the part of his teaching which makes the strongest impression on his pupils.

The religious system of a public school is necessarily that of no one theological party. Still we are of opinion that the best chance of making it attractive to the ordinary boy, and therefore efficient as a moral agent, is to make it, both in substance and in expression, at once definite and intelligible.

At Harrow this has not been done. The material fabric of the chapel more or less symbolises the theological compromise which is the religion of the place. Originally a square box of red brick, it has been completely transformed by the æsthetic tendencies of the times. The gilt spire, the Gothic arches, the windows of vivid colour, the marble pillars which support the obsolete organ-loft, the profusion of alabaster and serpentine which decorates the memorial tablets,

all bear witness to that desire for outward beauty in religious things which marks the age. Not less emphatically does the conspicuous plainness of the apse and altar testify the determination of Harrow, while admitting a vague æstheticism, to steer clear of doctrinal development.

A similar tone pervades services and sermons—hearty music and pictorial hymns, with a systematic disregard of ecclesiastical niceties; strong appeals to public spirit, to honour, to chivalry, to high feeling, with a very scanty sprinkling of doctrine or dogma.

Preparation for confirmation, when properly conducted is a most powerful instrument of moral good. Dr. Butler's addresses in the chapel in view of the confirmation and before the Holy Communion are earnest, sympathetic, and often of excellent effect.

There is a natural and common tendency among the sons of wealthy parents to value money too highly and at the same time to squander it aimlessly. In these points there is too great an inclination to try the nostrums and quackeries of well-meaning but officious young masters, who are always ready with a pill which is very good against a moral earth-

quake. A single appeal to conscience and Christian principle, made earnestly and simply from the pulpit, has always done more to divert boys' superfluous money into useful channels, and to encourage a real spirit of self-denial, than a hundred irritating and aimless restrictions on expenditure.

For all such attempts to inspire boys with a high and Christian ideal of duty in ordinary matters Harrow is deeply indebted to the influence of Dr. Butler. His genuinely religious character and lofty moral purpose cannot but make themselves powerfully felt by all who are brought into immediate contact with him. In private intercourse, and especially in times of moral distress or difficulty, his unusual directness, honesty, and simplicity of faith have often done his pupils incalculable good. To his sermons in chapel many will feel that they owe a permanent debt for guidance and encouragement, and will bear witness that the bow drawn at a venture often sped its arrow with surprising accuracy of aim. The remembrance of Sunday evenings in the school chapel chimes in with all that is best and brightest in the recollections of a Harrow life.

But against the second sermon on Sunday,

preached usually by an assistant master, we must earnestly protest. One sermon a quarter is not practice enough for any but a heaven-born preacher, and the Harrow masters in the pulpit have too frequently the air of men who are struggling, from a sense of official duty, to do that for which they have neither natural aptitude nor technical training. Even worse in its moral effects upon the auditory is the hollow unreality, the constrained air of discharging a distasteful task, which distinguishes the discourses of some of the older men. It is pleasant to recall, in contrast to all this, the affectionate and solemn earnestness of one who did an apostle's work at Harrow. But one brilliant exception cannot redeem a very indifferent average.

Such are some of the main features of school life at Harrow. To those who have ability and perseverance sufficient to carry them to the higher part of the school it is interesting and pleasant. To those who are still struggling upwards it is toilsome, monotonous, and disheartening. We will attempt a brief sketch of life as it is lived at either pole of the school world.

A boy in the shell has very often more than seven hours' work in school and pupil-room, two

hours' fagging (in the cricket quarter), and at least an hour's preparation for next morning's lesson. For these toils he is fortified by an ample allowance of compulsory exercise and a very moderate quantity of butcher's meat. It is only fair to add that he has three half-holidays a week and a whole holiday once a fortnight, and that though, to quote the Head Master, 'resort to pastry-cooks' shops is in no degree recognised as a substitute for meals,' still he will find in it an agreeable and even necessary supplement to his appointed rations. He can freely indulge his taste for games and athletic amusements, but if he has any inclination to be an idler his life will be made thoroughly uncomfortable for him ; and in any case, unless he is quicker than others at his books, unusually successful at cricket, or remarkably good-looking, his allowance will be, metaphorically, more kicks than halfpence. But as he rises to the higher part of the school, life becomes by degrees more interesting and more agreeable. If he has any skill in games, he becomes increasingly influential among his schoolfellows. If he is fond of study his mind is constantly enlarged by contact with much that is beautiful in classical literature ; he enjoys and uses many opportunities of

self-culture ; competition for prizes and distinctions becomes a keen enjoyment, and occasional successes outweigh the mortification of frequent failures. The Debating Society gives, if nothing better, favourable opportunities for pleasant talk ; the Philathletic Club is an excellent lounge. From time to time a school journal is started, and affords much scope for that kind of literary loafing which is at once pleasanter than work and more respectable than idleness. As the boy rises, too, into the Sixth Form, discipline becomes less exacting and punctilious, relations with masters easier and more familiar ; some mild forms of social enjoyment are within his reach, and those manifold varieties of compulsory exertion which leave a lower schoolboy literally no leisure time are replaced by a state of liberty, absolute as to play and comparative as to work, of which the delight is not to be conceived by those who have not passed through the preliminary bondage. Gradually the moral and historical traditions of the place begin to take hold on the affections of the boy, who is no longer a serf or a cypher, but a personage with an influence and a position of his own. He begins to realise the responsibilities as well as the charms of

an easy, free, and independent existence in a pretty place and among pleasant companions; he enters into that higher life of moral aims and aspirations which a continual drudgery in distasteful subjects prevents a young boy from enjoying or even comprehending. Those who regard gossip as the peculiar delight of old maids cannot estimate the share which it has in the daily occupation and enjoyment of the idle and intelligent school-boy; no human being could less truly say with Wordsworth—

I am not one who much or oft delight
To season my fireside with personal talk
Of friends who live within an easy walk,
Of neighbours, daily, hourly, in my sight.

Finally—and this, perhaps, is the most distinctive enjoyment of a public school life—the boy, grown older, is now at liberty to form, without suspicion or restraint, those two or three intimate and affectionate friendships which supersede the haphazard acquaintances of a younger age, and which, though sometimes melancholy, are always among the most thrilling and delightful memories of after-life. Whether it is worth while for a boy to go through so much that is dull, irksome, and even painful to

attain at last to these results is doubtless a fair question. We answer that, in our judgment, it is. It may be safely predicated of a boy who has received and profited by the full advantages of a public school education, as contrasted with the home-nurtured youth, that he is

More skilful in self-knowledge ; even more pure
As tempted more ; more able to endure
As more exposed to suffering and distress ;
Thence also more alive to tenderness.

And, if his lot has been cast at Harrow, he has probably learnt as well a firm devotion to duty ; a respect for thoroughness and earnestness in work ; and a lasting habit of self-control.

We are painfully conscious that the general tone of these remarks may be regarded as carping and cynical by some whom the writer would be truly sorry to distress. In extenuation he would urge that hitherto Harrow, in common with other public schools, has been treated by its historians and delineators with a dead level of eulogy, which is monotonous and often misleading. In attempting to indicate a few points in which the system is capable of being made more liberal, more attractive, and more useful, the writer has never forgotten the

deep debt which, in common with so many others, he owes to those elements of a Harrow life which are generous and elevating. Those elements, he ventures to think, require no fresh praise from him. They have already gathered round themselves a whole literature of gushing encomium. All that inflated rhetoric, rhetorical verse, dark-blue cloth, and gilt arrows could accomplish for their glorification has been lavished with an unsparing hand. Studies and games, discipline and worship, founder and benefactors, boys and masters, have shared equally this effusive approbation. It has reached an even fulsome pitch when applied (to quote the magniloquent dedication of the Harrow Calendar, 1871) to 'the Rev. H. Montagu Butler, D.D., who, as the son of a previous Head Master, as a former head boy, and as having himself presided over the school during eleven of its most prosperous years, is, of all Harrow men, most emphatically an Harrovian.'

In the general spirit, though not in the letter, of this eulogistic language we concur. It may be desired for Harrow that her next Head Master should be a man of fuller sympathy with some needs of modern education, less doggedly attached

to his own personal opinions, less a worshipper of 'Chinese exactness' in trivial details, less firmly wedded to obsolete forms out of which the spirit and significance have long since departed. But the best wish that can be expressed for the school is that its next dictator should emulate Dr. Butler in his princely munificence, his large charity and his warm affections, above all in that absorbing sense of moral responsibility in administering the fortunes of a great educational body which (until the Elizabethan Latin was foolishly exchanged for a pointless tag) the old motto of Harrow School so well expressed—*Donorum Dei dispensatio fidelis*.

WINCHESTER.

JUST five hundred years ago, in the summer of 1379, William of Wykeham obtained the Royal license and papal bull for the foundation of his college of St. Mary Winton in Oxford, more briefly known as New College.

Some seven years later, in the spring of 1387, he laid at Winchester the foundation stone of our first public school. In six years the buildings were ready for the occupation of the new society, consisting of a warden and ten fellows, three chaplains, three clerks, and sixteen choristers; seventy scholars, with a Head Master and usher, whose several duties and privileges are most minutely set forth in the statutes drawn up by the founder, as he tells us in his preface, to the praise of God and the blessed Virgin, and the increase of divine service and good learning.

Wykeham's buildings still stand, for the most

part, little changed. They are worthy of his fame and full of interest for all who love our ancient architecture. His statutes have not borne their years so lightly; the maintenance of the chapel services is no longer the leading purpose of a school, and all the detailed enactments for their proper celebration have lost their force. Though the statues of the Virgin still stand in their niches over the gateways, with the founder and the angel of the annunciation kneeling on either side, the services in her honour have ceased from the chapel. Neither have the amounts of the commons, proper to the various orders, and their allowances of cloth and wine and money any but antiquarian interest for us. Those who are curious in such things will find much to interest them in Mr. Adam's 'Wykehamica,' as well as much other valuable matter; only let no one form their impressions of the place from the illustrations, which are of the poorest, but rather, if possible, go and see for themselves.

In some respects, however, the original order has been strangely little changed; in one particular instance the founder seems to have been in advance of his time, for the præfectorial system, the institu-

tion of which has recently been ascribed to Dr. Arnold, is carefully set forth in the original statutes, thus: 'In each of the lower chambers let there be at least three scholars of good character, more advanced than the rest in age, discretion, and knowledge, who may superintend their chamber-fellows in their studies, and oversee them diligently, and may, from time to time, certify and inform the warden, subwarden, and head master, respectively, of their behaviour, conversation, and progress in study.' The chambers on the upper floor were assigned to the warden, fellows, and masters; those on the ground floor, six in number, to the scholars; there would thus be eighteen præfects, a number which has remained unchanged, though the symmetry of the arrangement has been disturbed by the addition of a seventh chamber.

In vain have we attempted, by adopting a historical treatment, to put off the evil; no sooner do we leave the contemplation of the venerable buildings and the ancient peace of the cloisters and turn our minds to their old associations and the order that prevailed in the past, than at the very outset we are confronted with the most hotly debated question of school discipline, that of the

expediency of the præfectorial system ; a system, which has been declared to be the distinguishing mark of a public school and was enforced by their earliest statutes. For when Henry VI. took from Winchester William of Wayneflete, then Head Master, and half the scholars, to form the nucleus of his new foundation of Eton, they brought their præfects with them, a carefully organised body. At Eton the system thus transplanted no longer flourishes, but exists, if at all, in so rudimentary a form that a recent critic has found few things to praise in Eton above other schools, more than the comparative absence of a system so calculated to manufacture prigs. On the other side, as a momentary escape from the question, may be quoted the above-mentioned author of 'Wykehamica' : ' This idea,' he writes, ' is of Wykeham's devising, and the experience of five hundred years has borne overwhelming testimony to its value. If there has been any one instrument in the hand of a schoolmaster by which he may keep in check the evils inevitable in every large school, it has been this. If there has been any one regulation that has taught the elder boys manliness, self-reliance, and a sense of individual responsibility, and has abated the hard-

ships of a junior's life, it has been this enactment of the founder of Winchester College.'

According to the terms of Wykeham's statutes, the scholars are to be chosen by a body called the Chamber, consisting of the wardens of New College and Winchester, two fellows of New College, the subwarden and head master of Winchester; they are to be needy, poor, not under eight nor over twelve years of age, sufficiently instructed in reading, plain song, and grammar; that preference should be given to his own kin, and after them to candidates with certain residential qualifications. Founder's kin had the exceptional privilege of being allowed to remain till their twenty-fifth year, all others having to leave on attaining their eighteenth year, except those whose names were on the roll for New College, who were allowed to remain another year in expectation of a vacancy occurring; once admitted there they became fellows, in due course—claiming their degrees of the University without the necessity of undergoing any examination.

Besides the seventy scholars, the statutes provide for the instruction of boys of noble birth within the college, and there also appear to have

been from early times other commoners or oppidans of the same rank in life as the scholars, who it may be inferred, from an early mention of them, were not unfrequently candidates for scholarships.

But before the building of the great schoolroom, late in the seventeenth century, known to Wykehamists simply as School, it must have been very hard to find a place in which to teach any large number of Commoners; for Wykeham's original schoolroom, now known as seventh chamber, was not a large one even for seventy boys, so that it is easy to understand a couplet in a metrical account of the college, written by Christopher Johnson, who became Head Master in 1560, which says that though there was no fire in the schoolroom, yet they were all kept warm by the rays of the sun and the breath of the boys.

*Nec schola nostra focum complectitur, attamen omnes
Phoebeis radiis habituque calescimus oris.*

The new schoolroom afforded ample room for two hundred boys or more: there remained the question of lodging them.

From time to time various adjacent buildings seem to have been rented by one or other of

the fellows, with a view to receiving boarders, and there is no doubt that the noble youths of the earliest times were lodged by the fellows in their own chambers, having their meals with them at the high table in hall. But for the most part the boys seem to have been allowed to lodge as they could in the town, with little or no supervision over their conduct when not in school, and to have enjoyed a license far exceeding the liberty of undergraduates at Oxford or Cambridge at the present time. It must be remembered that the stipend allowed the masters by the college was exceedingly small, and though they managed to evade the statute which forbade their receiving any money from the scholars, yet only by the payments made by a considerable number of commoners could they derive incomes sufficient to attract men of learning and ability, so that, as in the case of other old schools, the masters were correspondingly anxious to increase the numbers of their more profitable pupils; nor does the haphazard manner of accommodating them appear to have been peculiar to Winchester.

So matters remained till the time of Dr. Burton, Head Master from 1724-1766, who, being a man

of large private means, was able to provide for the better lodging of his pupils. Out of several ancient buildings of various dates, with additions of his own, he made what an elder generation of Wykehamists know as Old Commoners, which, whatever its defects, and they must have been many, had at least the advantage of being an enclosed place, where the boys could be locked in and kept under some supervision. But perhaps its greatest merit was not appreciated till it had been supplanted by New Commoners, a substantial brick building, very square and very ugly, built some forty years ago, when the present Bishop of Salisbury was Head Master,—that being in every part in bad repair it was admirably ventilated, which its successor was not, till after sickness had called attention to the evil. The school was thus very definitely divided into two parts, united in the chapel services and for most purposes of instruction, and both alike subject to the præfect of hall in ‘going on Hills,’ but at other times separated by a high wall; the commoners mostly shut up within their court, the scholars having, besides their court, the college mead.

Nor were they under the same authority; the

scholars being under the direct authority of the warden, the commoners under the immediate control only of the head master. The two divisions were very differently organised.

In college the boys lived in the chambers on the ground floor of the central court—hence called Chamber Court—by this time increased to seven by the conversion of the original schoolroom into seventh chamber. In each chamber is a large open hearth, on which a daily allowance of faggots, carefully economised by the recipients during the summer, serves to maintain a cheerful blaze during the colder months. There each boy had his bed, and also what is called his toys, which is—for the word is of the singular number notwithstanding its plural form—a sort of writing-desk, with cupboard for books above. Originally, the learned tell us, the word meant that which was or ought to have been kept in the cupboard—not playthings but *arma scholastica*—pens, ink, and paper, and the rest, and, further, they derive it from the Dutch. There, in the evenings, the boys wrote their tasks and prepared much of their work, the præfects maintaining order, which was not difficult for them, seeing that there were on the average but ten boys

in a chamber, and at least two of them præfects. There was also School, in which each college boy had an oak chest, with a double lid, termed a scob, arranged on the intersections of a system of solid oak benches, so that when the upper lid was raised, the lower lid served as a desk, while the upper screened him from his neighbours. Of the eighteen præfects, five, chosen from the seniors, hold offices of dignity and emolument ; of these officers the chief is the præfect of Hall, who is the recognised head of the school and the official means of communication between the boys and the college authorities, more especially in such matters as asking for holidays. He, armed with a ground ash, marshalled the procession of boys two and two, as the law ordained, to and from Hills, otherwise known as St. Catherine's Hill, a round-topped down to the south of the college, with an ancient entrenchment and a clump of trees on the top, looking far away down the Itchen valley to Southampton and the Solent : a healthy resort, certainly, and one dear to all Wykehamists, though it must have been rather trying to start thither soon after six in the morning, with no prospect of breakfast for the next few hours, if haply the requirements

of his præfect master and school work allowed an unhappy junior any breakfast at all : so perhaps the abolition of the old custom need not be regretted.

In Commoners the boys were not allowed to frequent their sleeping chambers during the day, but at such times as the scholars were in their chambers or in school under the control of their præfects, Commoners were supposed to work seated at their toys, which were ranged round the sides of Commoner Hall, the præfects being responsible for the maintenance of order ; a heavier task than in College, for not only was the proportion of juniors to præfects usually larger in Commoners than in College, but the whole mass, instead of being broken up into groups of manageable size, with their special præfects among them, was gathered into one large room and committed to the charge of two præfects at a time, while the rest kept out of the way in a room set apart as their study ; and when, in more recent days, there were eighteen separate studies for the senior boys, they were still further withdrawn from any control over the noisy crowd.

Besides the head master, whose house com-

municated with the Commoners' buildings, there were two tutors who had rooms in them, and assisted him in supervising the boys ; but at best Commoners was a rough place, often, it is to be feared, chargeable with more than roughness.

In 1860 a great innovation was made ; the first tutors' house was started by the Rev. H. J. Wickham, then one of the Commoner tutors, and was shortly followed by two others.

In 1866 Dr. Moberly resigned, having been head master during thirty-one years ; years which had brought many changes on the school, but, in comparison with those that have followed, years of but quiet progress. He left the school flourishing, and larger than it had ever been before ; to the efficiency of the teaching the Oxford class-lists of the time bear witness.

He was succeeded by his son-in-law, the Rev. G. Ridding, then second master, whose tenure of office has been signalised by a rapid succession of reforms and improvements.

Commoners was abolished, and the boys in it distributed among four of the tutors' houses, now raised to nine in number. Each house holds about thirty-five boys—none more ; so that the number

of boys in the school is now about 380—no large number in these days. The Commoner buildings were metamorphosed most ingeniously into a number of class-rooms, so that each division now goes up to books, to use the Wykehamical phrase, in its own class-room, apart from the distractions which necessarily arose in the great schoolroom, when as many as four divisions would be up to books at once, and many more boys dispersed about the body of the room variously employed. The central portion has been made into a fine library for the boys, called, in remembrance of the late head master, the Moberly Library, and supplying a much felt want.

The outside was transformed by the aid of plenty of mullioned windows from its Georgian ugliness into a not unpleasing specimen of perpendicular, and the formerly untidy court between the head master's house and the central block of the building is now a neat smooth-shaven lawn; truly it is a more pleasant sight to the eye than of old, however it may grieve the conservative souls of older Wykehamists. A long stretch of level turf beyond the wall of the old meads has been annexed, so that these ten years no school can have had

better or pleasanter playing fields. The liberality of a former fellow, the Rev. C. Ridding, father of the head master, has provided the school with a racket-court, and four fives-courts, in addition to which many of the houses have private fives-courts, and a gymnasium has been recently completed. A certain amount of boating is found possible on the narrow stream of the Itchen, and a very expert angler may catch good trout in its over-fished and over-clear waters, and further, an admirable bathing place has been formed close to the college for the use of the boys, so that, on the whole, the school may be said to be abreast of the times in its opportunities for recreation. Further, lest any should foolishly fail to know their own happiness, a certain measure of compulsion is not wanting. Formerly, indeed, the amount of cricket and football fagging was excessive, and usually very unfairly distributed ; but now the hours that a boy can be made to field out at cricket, or be compelled to play or assist in playing football, are strictly limited. Of course boys grumble occasionally, but the grievance, as often as not, is in being kept out of the confectioners', which is a very good thing for them. There are always a number of

boys who are afflicted with a weakness for lounging, and anything which stirs them up is so far a good thing. Therein lay the merit of the time-honoured custom of going to Hills, though the time of going may often have been cruelly ill-chosen; certainly it was better suited for a school of seventy than of four hundred, as the larger number would become somewhat unmanageable when extended two and two, and so, if for no other reason, it was rightly discontinued.

Though the tutors' houses at Winchester are not all built on one model, but differ more or less widely in arrangement, they are all alike in their general idea, presenting a marked difference to the system at Eton or Harrow. Instead of a separate room being assigned to each boy or pair of boys in which to sleep and work, at Winchester the boys sleep usually some five or six in a room, in some cases even as many as twelve; during the greater part of the day the bedrooms are usually closed to the boys, who inhabit a room known as Hall; which is, as in the old Commoner Hall, surrounded by toys, but differently arranged, for instead of ranging along the sides of the room with the boys sitting side by side, they usually project from the

wall so as to form a series of pigeon holes, the occupants of which are in some measure screened from their neighbours, and protected from interruption at work. In the evenings, after tea, for about an hour and a half, called toy-time, the boys are supposed to prepare their lessons, write tasks, &c., sitting in their toys, while the præfects are responsible for order. In most of the houses, either in the hall or in a separate room, a few small studies are partitioned off for the senior boys, securing them some degree of privacy, which is doubtless valuable when a boy's work comes to be more serious as he rises higher in the school, though their expediency is questioned by at least one of the senior masters. For though most boys from time to time, many boys constantly, desire to escape from the crowd around them, and long for privacy; on the other hand, there can be no doubt that much of the healthiness of English schoolboy life is due to its openness and publicity, and that anything that diminishes its publicity beyond a certain point tends to impair its robustness. •The opposite danger lies in a tendency to roughness, when a large number of boys live together in common, and the larger the number the greater power a

rough set of boys has, and the greater the tendency such a set has to perpetuate itself, as for instance happened in Commoners. In the smaller number of boys in the present tutors' houses, though there may be the same percentage of rough boys, they are not likely to be so mischievous as when absolutely more numerous. On the whole it is probable that the mean has been fairly hit in the arrangement of the tutors' houses at Winchester, and that the boys have, as a rule, sufficient opportunities for quiet and comparative privacy, and at the same time live openly and under the influence of a public opinion which is in the main sound and healthy in tone.

Though one can but suppose that the nature of boys is much the same now as heretofore, yet unless writers of stories about boys sadly libel their schoolfellows, they must be of somewhat gentler manners than their fathers were. The matter of fighting is one in which a marked improvement has taken place. The idea of a fight, begun in cold blood long after the occasion had passed away; and witnessed by the whole school as eager spectators, is one only familiar to the present generation of schoolboys, at least so far as Winchester is con-

cerned, from books ; no tradition exists in the school on the subject. And though boys fight occasionally and will fight, the bystanders would be more likely to stop an ordinary tussle than to endeavour to make it the occasion of a serious fight. Probably, that anyone should venture to deny that Winchester is a rough school will astonish some whose impressions on the subject are chiefly derived from the correspondence in the papers a few years back on the celebrated tunding question. And indeed a pretty case was made out against the school, heightened with many racy stories of the time when Winchester was rough, and when indeed all schools were rough, and the 'Daily Telegraph' had a good time of it, with much merriment on the head master's English, and wonderment as to how it was possible that a good and gentle boy should so far forget himself as to thrash another boy excessively for some offence which was not very intelligible to an outsider. Yet if a poll could be taken of those who ought to know best, those who were in the same tutor's house under his authority, there is small doubt that a large majority would affirm that the offender was rightly described as good and gentle. The immediate result of the outcry was

that the house masters had about twenty per cent more applications for admission than the average. For during its continuance, parents who had delayed putting down their boys' names till too late, hoped, but mostly in vain, that vacancies would occur in consequence of the troubles, for the number of boys in each house being strictly limited, the tutors usually have names put down for all probable vacancies some years in advance. The inquiry by the governing body which followed, produced little or no evidence of præfectorial tyranny existent among the Commoners, which term henceforth means the boys in tutors' houses, that is, all but the scholars; but in College it came to light that the præfects exercised undue severity in many cases, and an amount of petty tyranny which would have produced an explosion in Commoners, but in College was quietly submitted to till this opportunity of effective complaint presented itself, since their number and close union gave the college præfects an overwhelming authority. The juniors made a statement of the number of thrashings that had been administered during the term, to which the præfects replied with a detailed list, doubtless in the main correct, but perhaps misleading at times ;

as for instance, when one tunding was entered under the head of 'gross case of insubordination,' but was really the excessive penalty for a breach of the rules of the game of football peculiar to Winchester, known as a 'tag' to Wykehamists, not easily to be explained to others.

Though the steps taken by the governing body greatly disappointed those who had looked for heroic remedies, they have proved effectual, and the life of a junior in college, though never likely to be one of much leisure, is now for most boys a happy one, so far as rules and regulations can confer happiness. In attacking the præfectorial system, it seems too often to be assumed, though not, of course, consciously, that the boys in a school are all equals, not merely socially, but in all respects; and that the authorities create an artificial inequality by giving certain boys authority in order to save themselves the trouble of supervision, and to save the expense of more servants by making the juniors do servants' work. Whereas their infinite diversity is the first condition in the problem of school management, and the fact that the stronger have by nature power over their weaker companions, and too often some dis-

position to abuse it. This inequality no authority can cure, but the præfectorial system aims at a partial correction by giving an artificial pre-eminence to chosen boys, and so determining to a great extent who shall be the leaders of the community. The privilege of fagging is added to the office, to the great advantage of the actual junior, for while he would otherwise be liable to be fagged by anyone who could thrash him, it is the interest of the præfects to take care that no one else fags him. That the boys would be happier or better in any way under any development of the usher system, no one who can recall any experience of it as existing in some private schools can well maintain, even supposing that all-seeing vigilance could be secured to the ushers by getting rid of the prejudice against tale-bearing. Surely those who propose such remedies when any offence arises, as they needs must arise under any system, must lack the imagination to picture the evil that they know not of, to which they would so readily fly.

Though this matter concerns other schools as much, there is special reason for dwelling on it in any account of Winchester, for the school has been put forward so prominently as the type of a school

under the præfectorial system, which has existed there for a longer time with less change than anywhere else. This being so, it is a noteworthy fact that in a return published some ten years ago, Winchester appeared as having the largest proportion of masters to boys, a proportion which has since been increased, and is now rather more than one master to every sixteen boys ; so far militating against the theory that the præfectorial system is chiefly a matter of economising in the number of masters. Another result of the inquiry into the 'tunding' question was the abolition of a custom of comparatively recent date, a dispute about which was the original cause of the trouble, namely, the practice of examining new boys in their 'notions.' Every new boy, by ancient custom, is exempt from fagging for the first fortnight of his entry into the school, during which he is expected to make himself acquainted with the manners and customs of the place, an older boy being usually told off to superintend this part of his education. Now Winchester, in addition to the names of places and buildings, which are necessary there as elsewhere, has a rich vocabulary of peculiar words and phrases, distinct for the most part from the ordinary slang of school-

boys and others, much of which last it is strictly contrary to the tradition of the elders to use. To facilitate the acquisition of this local and verbal knowledge, some benevolent individual in times past gathered it into a book ; and in time, doubtless with the best possible intentions, an examination in it was instituted, affording no small sport to all but the examinees ; with a kindly præfect, little or no penalty followed upon failure to pass ; but at times it was made a pretext for bullying, and was therefore abolished.

In passing through the chamber court, two water-taps are shown visitors in the wall to the west, over which traces of there having once been some kind of roof may be discerned. These, in days not very long ago, were the only provision for washing in college, and thither the boys had to repair, summer and winter, to perform their ablutions. Now every chamber has water laid on, and all arrangements are such as would have seemed surpassing luxury to the junior of forty years ago. Still the old chambers, with their thick walls and heavily mullioned and barred windows, admitting no superfluity of light into an interior alternating between black oak and whitewash, are far from the ideal of

the modern bedroom, and do not always please the anxious eye of a mother, who usually associates dimness with dirt, and the ground-floor with damp; and doubtless a chamber, to which some ten boys have access all day long, cannot always be as clean as a lady's bedroom. Yet they are in all essentials clean; and as to damp, the old walls were built by cunning builders, and are not of such stuff as you find in a London suburb. It were better for most modern bedrooms if they were as airy as these. Besides all this, most of the boys no longer sleep on the ground-floor. Each chamber now consists of two chambers—one for use by day, the other by night; and most of the latter are on the upper floor, to the east of the quadrangle. But perhaps the most important reform is in the matter of meals; the food provided by the College has never, at least in recent times, been deficient either in quantity or quality; but the juniors, if the elders speak truth, were but rarely allowed to eat it. In old times the warden and fellows dined at high table, and doubtless all was regular enough then; but as times go on, we find the visitors protesting against fellows having their commons in their own chambers instead of in hall, seemingly in vain; for in comparatively

recent times the boys were left to their own cruel mercy, and the weakest went to the wall. Now a master is always present in hall at dinner, and ample time is allowed for all to get their meals. Throughout the school there is little to complain of in this matter, and few serious complaints are ever to be heard against the food supplied, the boys having all their meals in their respective dining-halls, and not being dependent on their private supplies for anything needful.

The grounds on which candidates were elected to scholarships according to the original statute, have been already mentioned. Though the form of election was maintained, little changed till the beginning of the recent reforms, all reality had departed from it, the real system being only one of nominations by the fellows. This has been done away with, and the scholarships are all thrown open to public competition. The claims of founders' kin have been set aside, and that the candidates should be poor is not one of the conditions of election, so that the scholarships are like most other scholarships—simply prizes. That this was not the intention of the founder is certain ; but neither did he intend the nomination system ; and though the

suggestion of a poverty qualification is plausible, its practicable application is beset with endless difficulties, so often do mere matters of detail prove the very kernel of the difficulty.

The sister college at Oxford has also been moving on the path of reform, and Winchester has abandoned the exclusive right to the New College endowments. Thirty of the scholarships are reserved, in the first instance, for Winchester ; and as they are tenable for five years, six are offered every summer for competition, in an election held at Winchester, and open, not as formerly, only to College, but to the whole school. Nor is the examination at all a farce. A few years back only three were elected instead of six, and as several of the unsuccessful candidates shortly after gained open scholarships at Oxford, there is sufficient evidence that the examination is of not less than average severity. This being so, these scholarships are of much advantage to those boys whose position in the school gives them a probability of obtaining one, since they are thereby enabled to work steadily with one immediate object, instead of having to go from college to college, at one University or the other, seeking to win a scholarship ;

and now that New College has extended its borders, and, having become young again with fresh life, is a large and growing College, there is not the danger of Wykehamical education rolling on in a too narrow channel. Yet one who passes from Winchester to New College still carries on the same tradition in a fresh place, becoming doubly a Wykehamist, so that in after life the associations of school and college are blended into one whole. And thus to the existence of New College, as well as to the greater antiquity of these traditions, mainly must be attributed the fact, of which the universal testimony of Wykehamical after-dinner speeches leaves no doubt, that Wykehamists retain in after life a closer sense of brotherhood than do men from other public schools.

Besides the College scholarships, there are eight exhibitions of 50*l.* a year tenable by Commoners at Winchester, two of which are usually open to competition at the same examination as the scholarships, and it is further intended to give a certain number of exhibitions in College, relieving those who obtain them from all school expenses. The College also annually grants exhibitions of various amounts to several of those who have acquitted

themselves best on their going to the University, in addition to any scholarships they may obtain. These are the leading applications of its endowments. Whether they are exactly such as the founder would direct is not the main question, but whether, having them, the school does good and true work, and what can it show for them. Winchester still remains chiefly a classical school, but not in the old exclusiveness. Studies other than that of the classics have greatly increased of late years. Either French or German forms part of the regular work in every part of the school. The study of mathematics also has made great progress, and has become a very important part of the teaching. Neither can any boy pass through the school without receiving some instruction in the rudiments of physical science ; in short, Winchester offers an education mainly classical, but including, perhaps, as wide a variety of other subjects as can well be got into the twenty-four hours.

Unfortunately, the seemingly difficult problem of finding a mode of punishment which shall be good in itself to supersede the writing of lines, with the use of the birch as an extreme measure, has not been solved. Notwithstanding the school discipline

is adequately maintained, and a kindly feeling prevails between the boys and masters. As for the masters, they are a remarkably united body, and, in spite of variety of age, tastes, or opinions, there has never been any hint of disagreement amongst them ; of their chief but few words need be said, for the story of the reforms of the last twelve years is the story of Dr. Ridding's Head Mastership. No stronger testimony to his capacity as a ruler can be borne than the fact that, through all changes there has never been any opposition party among his subordinates or question of their loyalty. If ever Wykehamists have forgotten their ancient motto, the school is little likely under his rule to forget that 'Manners makyth man.'

RUGBY.

July 1567, when Shakspeare was a boy of three, just about the time that Mary Stuart was taken a prisoner to Lochleven, Lawrence Sheriffe, a London grocer, made a will, leaving 100*l.* and certain lands near his birthplace, Rugby in Warwickshire, partly for almshouses and partly 'to build a fayre and convenyent schoole house . . . that for ever there should be a free grammar schoole kept within the said schoole house, to serve strictly for the children of Rugby and Brownesover, and next for such as bee of other places thereunto adjoyning.' The subjects of instruction and other details were prescribed in another paper left by the founder, and called 'the Intent of Lawrence Sheriffe.' The most important points are given in one sentence. 'And that for ever an honest, discreete, learned man should be chosen and appointed to teach grammar freely in the same schoole ; and the same

man, yf it may conveniently bee, to bee ever a Mr. of Art.' Fortunately for the school, about five weeks later he came down to Rugby, and was moved to revoke the bequest of 100*l.*, and substitute a legacy of eight acres of land in London, called the Conduit Close. The name still survives in Lamb's Conduit Street, where the property lies. The effect of this change in the grocer's will was immense. The London field, which at the founder's death produced 8*l.* a year, now brings in an annual rental of over 5000*l.*

In the early days of Commissions on Charities, the fear was commonly expressed by those who resisted reform, that if benefactors' wills were thus profanely tampered with, the fountain of benevolence would be dried up. In the sixteenth century, however, the pious founder's legacy was liable to a much more serious danger than the diversion of the money into more widely beneficent channels. The lands left for founding Rugby school were partly in the hands of two trustees, partly occupied at a fixed rent by the founder's nearest relatives—a sister and brother-in-law named Howkins. In neither selection was Lawrence the grocer particularly fortunate. The relatives appropriated part, and one trustee

the whole, of what the founder had bequeathed them for public objects. The arm of the law had to be put forth. Two commissions were issued under the Great Seal ; and it was not till 1653, nearly a century after the founder's death, that justice was done, and the lands finally reclaimed. We are glad to learn that full restitution was made of all arrears. The account of the legal proceedings and the decree are still extant,¹ and very good reading they are. From these papers we find that one of the predecessors of Dr. Arnold, a certain Raphael Pierce, received one year from the foundation the magnificent sum of 2s. 7d. ; the balance of 11l. 17s. 5d. being detained by the unworthy kinsfolk of the pious Lawrence. We cannot wonder at Mr. Pierce's complaint that by this proceeding 'he was much damnified ;' we could have forgiven him if he had used even a stronger word.

Another document, half a century earlier, casts another isolated ray on the life of Rugby School in its first century. A complaint was laid before the privy council about the last year of Elizabeth,² of

¹ They have been printed by the well-known Warwickshire antiquary, Mr. M. H. Bloxam, in the school newspaper, the *Meteor*, Nos. 110, 111, pp. 42, 57, sqq.

² *Meteor*, 108, p. 8.

the proceedings of a local magnate named Edward Boughton, whose family were in favour with the great Robert Dudley, Earl of Leicester. This person, it is alleged, besides packing juries, oppressing neighbours, and being 'a boulderer and mayntainer of evell men and evell causes,' came down one day and—

'With divers others in his companye, riotouslye and contrary to justice, made a forcible entry into the scoole of Rugby, and from thence hathe removed with stronge hande and displaced one Richard Steele, being quietlie possessed of the same for the space of eighteene monethes before.'

The quarrel was perhaps religious ; for Mr. Boughton is also complained of as being 'an obstinate Puritane.' A Head Master's cares in these days are not light, and Dr. Jex Blake has much on his mind from which Mr. Richard Steele was free ; but at least he need not fear lest Mr. Newdegate (or any other obstinate Puritane) should gather a *posse comitatus* and 'riotouslye' displace him from the school house.

Such, then, was the state of Rugby School for one hundred years after its foundation. The second century began under better auspices. The lands

were secured, and twelve trustees were appointed to look after the charity. We have the school register from 1675 ; and for a hundred years there is almost nothing to record. Rugby was but a small place, and the average entries for the second century of the school were only eleven boys per annum ! The one important fact of this period is that in 1750 the school was moved from its old site, where the boys had to play among the graves in the churchyard, to the present position at the south end of the town.

In January 1780, a long lease of the London lands expired. For forty-three years before, the rent paid was sixty pounds ; but such had been the growth of London, that in 1780 the same estate was let again for *eighteen hundred and eighty* pounds. So enormous a rise was of course foreseen ; but that it was adequately provided for (according to the standard of the times) was due to the wisdom and energy of the trustees. Fortunately among their body at that time was Sir John Eardly Wilmot, Lord Chief Justice of the Common Pleas, a practical man of experience and public spirit. He, in view of the approaching increase in the income of the charity, got through Parliament in 1777 an

Act¹ which placed the trustees' control of the estate on a more satisfactory basis, provided for the permanence of their body, and in a schedule gave general directions for the future administration of the school. This Act may be called the Second Great Charter of Rugby, as Lawrence Sheriffe's Intent was the first, and the Public Schools' Act of 1868 the third. Everything requisite is here ordained, from the attendance on divine service to the purchase of a fire-engine. The scheme of instruction is worth looking at, if only to mark the advance made in our ideas of education during the lapse of one century. According to the schedule of 1777, the master, assisted by one or more ushers, is to teach grammar and the Latin and Greek languages. The usher (singular or plural) is to hear the boys under twelve their Catechism once a fortnight. There is to be a master to teach writing and arithmetic 'in all its branches.' The head master is to receive about 400*l.*, the ushers each 80*l.*, and the writing master 40*l.* There are to be eight exhibitions to the Universities, of the surprising value of 40*l.* a year for seven years.

¹ 17 Geo. III. cap. 71.

From this point onwards the school grew rapidly, if we except a short period of comparative depression about the beginning of the century, which perhaps was due to the French War and its consequences. In 1814 the entries for the first time are over a hundred. But in the history of the school itself, apart from its external growth (which, as we have seen, was largely the result of its new wealth), there is nothing known that is worth recording till the year 1828, when Dr. Wooll was succeeded by Thomas Arnold.

It is no part of our purpose to enter closely into the details of Dr. Arnold's administration, still less to go over ground already so fully occupied and tell again the story of his life. But to understand something of the critical period of Rugby's growth, which was a critical period for other schools also, it is necessary to take stock briefly of the principal changes which are due to him, and the causes of his extraordinary reputation.

In the teaching department his changes were very considerable. What instruction there was in modern languages and mathematics when he came to Rugby was a sham. French was taught by a helpless foreigner, the tedium of whose lessons was

relieved by the boys flying young rooks across the room. Mathematics was in the hands of two men, not even graduates of the University, who, to quote the stately irony of the Commissioners, 'were not invested with any authority entitling them to respect out of school, and were entrusted with very limited powers to maintain order or exact attention in it.'¹ In plain English, they were drudges, and their schoolrooms were beargardens. Dr. Arnold put an end to all this at a blow, by making the form-masters teach both mathematics and modern languages.² Modern history, again, he was the first to introduce into public schools; and though his example was not largely followed at the time, few schools now neglect the subject. Divinity teaching had been little more than the hearing of the Catechism according to the schedule of 1777, with some formal Scripture lessons indifferently

¹ *Schools' Commission Report, General Report*, vol. i. p. 246.

² It is true that this system has obvious defects, and has been abandoned. On the ordinary principles of division of labour, branches of study so different should be taught by specialists, and they are now everywhere when finance allows. But the vital thing when Arnold came to Rugby was to rescue the studies and the teacher from contempt, and his reform did so rescue them at once. Afterwards it was safe to revert to an improved form of the old method.

given. Arnold made it a reality, laid the greatest stress upon it, and his own lessons were most impressive.

Above all, in classics he introduced the radical change of teaching them with an eye to their historical, political, and philosophical interest. The gain of this change was immense ; for not merely were the classical boys better educated, but the non-classical had in every lesson something to attract and stimulate them.

The minor details of arrangement he dealt with as ably as with the main subjects of study. He instituted many prizes to stimulate work. He first made school examinations regular and searching. He established the tutor system. He introduced regular half-yearly reports. He largely increased the influence of the masters on the school by giving them the houses as they fell vacant, and gradually extirpating the 'dames.' He founded masters' meetings for deliberation, a great help to a wise head master, and of still greater use as increasing the interest of the assistants in the school, and their sense of responsibility.

It was, however, on the religious side of education that he himself laid the greatest stress. 'To

introduce a religious principle into 'education,' he writes in his first letter from Rugby,¹ 'would be to succeed beyond my hopes : it would be a happiness so great that I think the world would yield me nothing comparable to it.' To achieve this he neglected nothing. Without entering into details, it is enough to remember that before 1828 preaching was never considered an essential part of a head master's duty.² Arnold may be regarded as the founder of the modern School Sermon, both as having first seen the value of this instrument in the hands of a schoolmaster, and as having himself left such impressive models.

Closely connected with this were the changes he had made in the discipline of schools. The old method was indiscriminate flogging, the offspring (and probably the parent) of a general coarseness of tone about education. One of his first endeavours was to limit this punishment ; from the beginning he resolved it should be only his 'ratio ultima.'³ More important still was the distinction he established between the old engine of *expulsion*, and the *removal* of boys for lesser offences, or simply for

¹ In 1828. *Life*, vol. i. p. 201.

² *Ibid.* vol. i. p. 133.

³ *Ibid.* vol. i. p. 203.

idleness or bad influence. 'It is the first, second, and third duty of a schoolmaster,' he said with his usual emphasis, 'to get rid of unpromising subjects.'¹ The duty is now universally recognised by all but incapable masters ; and to a certain extent is developed into positive law in the now common institution of 'superannuation.' But the greatest reform of all was the establishment of the monitorial system. Of course he did not invent the idea of governing a school partly through the boys ; there are traces of something of the kind as far back as William of Wykeham. But if the idea came from Winchester, the form it assumed at Rugby and the spirit Arnold breathed into it were all his own. His main object was not merely, as of old, to keep order among the younger boys, but to promote manliness, thoughtfulness, and a sense of responsibility among the elder. The rule was to benefit the rulers even more than the ruled.

How far he succeeded, in the true sense, is a question which has raised bitter controversy from that time to this. On the one side it is said that the Arnoldite Rugbeian was an insufferable prig, and that it is the certain result of the monitorial

¹ *Ibid.* vol. i, p. 103.

system, when fully developed, to produce that effect upon the average monitor. Eton men, as a rule, have generally been disposed to denounce the system and to sneer at Arnold; and Mr. Swinburne especially has cast scorn upon the Philistine doctrine of 'earnestness,' by the name he has invented for Matthew Arnold, 'David the son of Goliath.' On the other side, many generations of Rugby men, of every variety of character and temperament, have thought the arrangement a wise one; in almost all the principal schools of the country head masters have more and more aimed at realising Arnold's ideal; and the Commission of 1861, after hearing all evidence, and considering all the risks and defects of the system, on the whole emphatically approved it.¹

Our own belief is that there certainly were grounds for the charge of priggishness, but yet that Arnold was right. Of all Rugbeians of that day the most gifted, if not the greatest, was Arthur Hugh Clough; and not even Mr. Swinburne could see anything of the prig or the Philistine in that delicate and self-doubting spirit. And yet when we read his Rugby letters, while we cannot help

¹ *Schools' Commission Report*, vol. i. pp. 42-45.

being touched with his devotedness and high aims, we also feel there is something overstrained. In his serious advice to his brother George, in his naïve belief that the Rugby set are the little leaven in the lump of Oxford, in his fervid exclamation 'I verily believe my whole being is soaked through with the wishing and hoping and striving to do the school good,'¹ our sympathy is damped with a sense that all this in a boy of seventeen is unnatural and unhealthy. And if it was so with Clough, doubtless in commoner natures the same evil would take a coarser form. But yet Arnold was right. His teaching had become to his boys an enthusiasm; and the enthusiasm of boys at that age is certain to be one-sided and overstrained. If a boy cares much about anything, in some way he is pretty sure to care too much. The unnaturalness in one sense is natural; the unhealthiness is healthy. Such enthusiasm is at least as good as the enthusiasm for field-sports, or betting, or even for poetry or politics; and it is certainly better than self-indulgence, or lazy apathy, or man-of-the-world precocity. Nor should it be forgotten that prigs can be produced even without a monitorial system. Arnold's justi-

¹ *Clough's Remains*, vol. i. p. 68.

fication lies in this, that the enthusiasm outlived the priggishness in the boys he taught, and that the system he established was found, when the first flush of exaggerated belief was faded, to contain in it a principle of permanent value, which became a staple idea of English education.

Such then, in the main, was the machinery by which Arnold worked and ruled. But on the boys who came under him by far the greatest influence was due not to the machinery of his government, but to the intensity and strength of his own personality and character.

His energy, first, was enormous. In the intervals of school work, to which he devoted more labour than any schoolmaster of the day, besides six volumes of sermons and endless articles in magazines, he wrote his Roman history and edited Thucydides. In his letters, the first thing that strikes a reader is how very little there is about Rugby. London University, the Newmanite Judaizers, Niebuhr, Rome, the Jew Bill, Church and State, the Chartists, the French Revolutions—anything and everything are the '*farrago libelli*.' This energy and width of interest took hold on the boys as it always must, and as nothing else can.

They felt the eager life of the man, and it kindled them. 'The more active my own mind is,' he says himself, in words which every head master should bind upon his frontlet, 'the more it works upon great moral and political points, the better for the school.'¹ Then, again, his frank outspokenness, which makes him so very unlike the ordinary head master, must have been attractive and impressive to all genuine natures. To a lay mind, it is unspeakably refreshing to hear a D.D. say plainly in a letter to a pupil—'I do not believe the damnable clauses of the Athanasian Creed, under any qualification given of them :'² or, again, describe the divinity lectures at Oxford as 'infinite dishonesty and foolery, enough to drive a man of sound mind into any extravagances of unbelief.'³ No doubt, he was indiscreet ; but his indiscretion was worth all the diplomacy and caution of all the nine public schools put together. For it was due to the very qualities that made the boys believe in him.

In one word, the key to the extraordinary effect he produced was not his force merely, but the rare mixture of qualities in the same mind. With a restless versatility he was yet conscien-

¹ *Life*, ii. 21.

² *Life*, ii. 107.

³ *Life*, ii. 24.

tiously thorough in all his work. To a vivid historic imagination, fondly attached to old things, he united the burning energy of a reformer. For ever preaching to children the duty of 'moral thoughtfulness,' he was himself a very child in the buoyancy of his spirits and the romping energy of his sports. And, above all, he had a searching common sense, a practical genius, and a caustic shrewdness, without a touch of worldliness ; a deep, personal piety, a rooted hatred of evil, and an ardent benevolence, without a trace of fanaticism.

We cannot wonder that such a man made an epoch in education.

Of his successor, Dr. Tait, the present Archbishop of Canterbury, not much need be said. His eight years' rule was uneventful ; but the industry and plain sense that have marked his public life were shown from the first at Rugby. The name of Arnold had made the school famous, and his death had stilled the controversies. The restriction he had placed upon the numbers¹ was removed, and between 1842 and 1850 the school nearly touched 500 ; a figure it has rarely passed. It should be also mentioned that Dr. Tait brought

¹ The non-foundationers were restricted to 260.

to Rugby the best teacher of the day, Mr. Bradley, afterwards Head Master of Marlborough, and now Master of University, Oxford.

Dr. Goulburn, the present Dean of Norwich, who followed, was less fortunate. The years of the Crimean War and the Indian Mutiny, with dear bread, the income-tax at 13*d.*, and a rush of youngsters to the army, were not a favourable period for any head master. And Dr. Goulburn, in spite of many virtues, was not the man to fight an uphill battle, and pull a school through bad times. The school dwindled to below 300, and he then resigned. He is chiefly remembered as an impressive and eloquent preacher, and a thoroughly kind-hearted and high-minded man, who was most respected and liked by those who knew him best. One piece of judicious benevolence will be permanently connected with his name. He surrendered rights which, as head master, he held over a large field at the back of the Close, and thus made an invaluable addition to that beautiful ground.

In 1858, Dr. Temple was appointed, and the school entered on twelve more years of vigorous life and prosperity. It is difficult to speak with the confidence of a dispassionate historian about

things so recent ; but the time was so remarkable, that something must be said. It seemed to those lookers-on who were best able to judge, that, after sixteen years of torpor or incubation, the very spirit of Arnold was suddenly alive again in its old place. In truth there was a deep-seated resemblance between the two men, amid all individual differences,—the same untiring energy, the same innate capacity for rule, the same strenuous versatility, the same union of fervour and practical shrewdness : the same elevation of aim, the same width of interests ; the same unique power of evoking the best energies, and riveting the entire loyalty and confidence of all with whom he worked. It was a singular good fortune for Rugby, to be ruled within one generation by two such remarkable men. Certainly no other school has had in the present century even one head master who in force and calibre of mind, practical gifts, and power of inspiration combined, can at all be placed on a level with either of these. It is the latter quality, the power of inspiration, which is after all, perhaps, the real differentia whereby the truly great head master is recognised. It is a power difficult to define, but unmistakable when present.

Under such a man there may be much that is amiss, there may be many wants still unsupplied ; but there is a lift and spring about the place ; everyone feels that he is part of an institution which has life, movement, efficiency, progress ; public spirit seems common and natural ; energy is constantly breaking out in new and unlooked-for directions. And each individual feels the triple stimulus that comes from having much expected of him, the presence of a great example, and a firm confidence in the strength and vigilance of the presiding power. Something like this is visible in 'Clough's Letters,' and 'Tom Brown's School-days,' as the prevailing spirit of Arnold's time ; and something like this was also to be found among the Rugby boys and masters under Dr. Temple.

He had not been long at Rugby before his practical ability began to make its mark. The finance system of the school, by the operation of natural causes, had fallen into a state at once confused and unjust ; and he placed it on a sound basis. The course of instruction which prevailed also needed much alteration. The standard of requirement in education was rising rapidly in England ; and the older schools, with large though

undeveloped resources, were cramped by the narrowness both of their plant and their tradition. Dr. Temple set to work to extend both. He had scarcely been settled at Rugby, when the Schools' Commission was talked of; and in 1861¹ it began its labours. When it took the school actually in hand, Rugby was found, owing to the energy and foresight of its head master, to be far less in arrear than most of the others, in respect of the necessary or desirable reforms. He had already improved the mathematics. He had increased the staff. He had built new schools. He had enlarged and systematised the teaching of history.² He had still further organised the already sound system of competition.³ He had introduced parallel forms, to avoid the evil of too many steps in the ladder of a large school. Above all, he had made a real beginning of natural science. The one point in which the Commission, perhaps wisely over-tender

¹ We do not know why this is always called the 'Commission of 1862.' The Letters Patent were issued on July 18, 1861.

² The Commissioners except 'Rugby and perhaps Harrow' from their judgment that 'not much had been done to awaken a general interest in the subject.'—i. 18.

³ 'The freedom of movement in promotion is more complete [at Rugby] than at any other school under our review.'—*General Report*, p. 244.

in censure, distinctly condemned the Public Schools, was in their exclusion of science from the curriculum. 'This exclusion,' they say, 'is in our view a plain defect, and a great practical evil.'¹ Rugby was again the favourable exception.² Our space does not permit us to multiply details. It cannot be wondered at, that at the close of the report on Rugby, they take occasion to advert to a 'few leading features, not, indeed, peculiar to this school, but all specially observable here,' which, they say, 'go far to explain that public confidence which the school has for many years possessed, and never, since the days of Arnold, in larger measure than at the present moment;' and that the first of these features is 'a head master whose character for ability, zeal, and practical success promise to make him conspicuous on the list of Rugby head masters.'³

This 'promise' he amply fulfilled. We must content ourselves with the briefest possible account of the improvements which Rugby owes to him.

¹ *General Report*, i. p. 32.

² 'Rugby School is the only one among those constituting the present inquiry in which Physical Science is a regular part of the curriculum.'—*General Report*, p. 278.

³ *General Report*, p. 298.

He introduced a regular system of superannuation, which rid the school of one of its worst plagues, the idle 'heavies' at the bottom. He started an entrance examination. English teaching was made universal below the Sixth. The science teaching was extended. Drawing or music was made compulsory on all boys for a time. The two half-years were commuted for three terms. The greatest difficulties Dr. Temple had to contend with were with respect to the foundation. The Commissioners recommended the abolition of free education altogether, and the devotion of the money to open scholarships. Dr. Temple thought this unjust, and proposed to meet the real intent of the founder by instituting a new school with low fees, a free foundation restricted in number and competitive beyond that number, and a good modern education. This proposal exactly met the case. The free education of Rugby was enjoyed by two classes, the 'sojourners' who came to get it and departed when it was over, and the genuine 'children of Rugby,' the tradesmen's sons. The first ought clearly to have paid for it, and for the second it was not suited. The new school would have carried out the Founder's Intent far

better than the existing system. Indeed, Dr. Temple's proposal has actually been realised at last, and 120 boys are receiving at the new Sub-ordinate School a sound modern education, 90 of them gratis. But prejudice and blind self-interest defeated the scheme for the time, though the wisdom of it has been at last proved by experience.

In 1867 came the 300th anniversary of the foundation. The epoch was marked by the realisation of another long cherished desire of the head master. The masters subscribed enough money to build a new quadrangle, containing a music school, a drawing school, two science lecture rooms, an electricity and chemistry room, and six good classical schools. The Chapel was also enlarged to meet the need of increased numbers. A gymnasium was contemplated. These buildings were not finished when Dr. Temple was made Bishop of Exeter.

Of the personal moral and religious influence of Dr. Temple we have neither the space nor the power to say anything adequate. His best testimony would be found in the number of men scattered up and down England, in all ranks and vocations of life, who if asked would earnestly

reply that they owe to him the greatest obligation one man can owe to another, the first strong grasp of high principle, the first powerful impulse to a life of energy and beneficence.

Of Dr. Hayman's brief and unfortunate reign the less said the better. The controversy, during the four evil years that it raged, did no good, and certainly brought no credit, to anybody concerned ; and it is happily dead. Most of the masters' friends would now admit that the form of their protest, by whatever motives prompted, was unwise ; and few of Dr. Hayman's friends, especially after his amazing attack on Dr. Arnold at the Brighton Church Congress, would any longer claim that he was a fit man for the place. But ten years have made vast changes in the *personnel* of the Rugby staff, and the band of 'victorious rebels' are as much scattered as the forces of the deposed monarch. Of the twenty assistants who signed the protest, three are dead, five are head masters, and four more have left Rugby for other work. The troubled waters have subsided, and the traces of the storm have nearly disappeared. The only serious injury to the school that time has not repaired was one of the dismissals : but in this

case Rugby is glad to feel that her loss has been the gain of Harrow. The controversy, as we have said, is dead, and let it rest in peace.

In 1874 Dr. Hayman was succeeded by the present head master, Dr. Jex Blake. Our hasty historical sketch is therefore now concluded, and it remains for us to examine the actual state of Rugby at the present moment, to give some slight idea of the life the boys now live there, of the merits and defects of the system as it stands, of the use now made of the resources at command, and of the further developments thereof which seem desirable or possible in the future.

The boarders at Rugby live in eight large houses, each capable of holding from fifty to eighty boys. The charges for all are the same, and they are all managed on the same system, as far as general regulations go. The advantages which at Harrow are claimed by some for the small houses are not to be obtained at Rugby ; but the Harrow opinion seems so divided on the question that one would feel no confidence in regarding this as a deficiency to be regretted. All the boys have meat twice a day, at breakfast and at dinner, the breakfast meat having been recently introduced

when the fees were raised under the new Act. The breakfast is at half-past eight, after first lesson, and the dinner at half-past one. Tea is a movable feast, varying from five to six, and consists of tea and bread and butter; and about half-past eight comes a supper of bread and cheese, bread and butter, beer, or milk, varying according to house custom or the preference of the boys. The Commissioners pronounced the dietary 'simple but sufficient,' and that was before the meat at breakfast had been introduced. We are strongly of opinion that they were wrong, and that meat twice a day is the least that is healthy for boys of the class from which Rugby draws. Another most important point, the style in which the dinner is cooked and served, varies naturally with the house, the servants, and the master. The most efficient check on carelessness in this point is provided by the master dining with the boys, a custom which we are glad to say has now become universal, as it ought to be. But even where the master is present it requires the most unremitting vigilance to keep the food up to the mark. A house of fifty boys is only a partially civilised community, and the least negligence rapidly barbarises them. It is certainly

not superfluous to call attention to this point, and we hope that the recent discussion in the columns of the 'Times' may produce a good effect both at Rugby and elsewhere.

The bedrooms are large, holding mostly some twelve or fifteen boys ; and there are no separate rooms, as in the cubicle system, though in one or two of the most recently built bedrooms there are embryo partitions, which give the rooms a certain air of comfort. The question of arrangement in the bedrooms is of very great importance, as all schoolmasters are aware ; but there is no arrangement which is not open to some objection. Our own opinion is that the system at Eton and Harrow, of bedrooms used as studies and inhabited by one or two, is in the ordinary state of a school the most undesirable. There are very gross evils which are always possible in small rooms, but impossible in large ones unless the state of a house or school is very unusually bad. On the other hand, a large bedroom is liable to evils of its own, such as promote a certain coarseness and roughness of manners among the boys. Each school defends its own system ; but our own preference inclines to the cubicle system of Wellington or Haileybury,

as at once free from the worst dangers and most suited to the requirements of advancing civilisation.

The boys in the daytime live singly or by twos in studies, which are considered of a fair size when they are seven feet square. The inhabitants certainly make the most of these little dens and are very proud of them. It is needless to say that they are stuffy in hot weather, freezing and roasting by turns in winter, according to the state of the fire, and draughty in all weathers. The school house has no fires, and on the merits of the hot air substitute we should like to hear the dispassionate evidence of a school house boy in his confidential moments. But, on the whole, if curable discomforts were attended to, the possible space being naturally limited, we think the system of small separate studies the best attainable.

In sanitary arrangements, properly so called, there has been of late years a great improvement at Rugby. One of the best results of the New Constitution was a regular sanitary inspection, ordered by the governing body. Partly in anticipation of this and partly in consequence of it, considerable efforts have been made to avoid over-

crowding in the bedrooms, to provide adequate baths, and to keep the general cleanliness of the houses up to the proper mark. The dangers of overcrowding are obvious, as Marlborough, in past years, has shown by a terrible example ; and on this point the Governors have stringently insisted on immediate reform. But, in some respects, the standard is not yet equally reached everywhere ; and while all due allowance must be made for the difficulty of rapid changes in houses highly rented but inadequately fitted up, we are strongly of opinion that the authorities should not rest till every fault of this kind is corrected. The difficulties are no doubt great, for the change has been so recent. There are suggestive relics to be found, by the curious observer, of pumps in the house-yards ; and living memory can easily recall very primitive ablutions on Saturday night. It may be mentioned here that the present Head Master has given munificent proof of his interest in the health of the school by erecting, at his own cost, an excellent swimming bath in the School Close.

The medical arrangements leave very little to be desired. The greatest care has been exercised not merely in the selection of officers, but also in

providing suitable buildings. To an excellent sanatorium, built by Dr. Temple, an addition has lately been made for the special treatment of the most infectious cases. One most desirable regulation has, we believe, been suggested, which still remains to be carried out; and that is, that every boy when he comes should be thoroughly examined by the doctor. Many boys have, for example, a predisposition to consumption or heart-disease, and if the medical authorities knew, as they obviously ought to know, of these cases, they could be watched, and much suffering and even perhaps premature death prevented. One would think that the parents would render such a rule needless by volunteering all necessary information; but experience shows, on the contrary, that they often increase the difficulty by foolish reticence or even want of candour. But if the boys require protection against their own parents, it is surely the imperative duty of the school so to protect them.

The school lessons occupy about twenty-four hours a week for each boy, independently of the time spent in learning them. Besides these, they also spend about two and a half hours on Sunday, and twelve minutes every week-day in the School

Chapel. All the upper boys learn the whole of their lessons in their studies, according to the regular Public School system. The present head master has introduced the custom that all the boys in the lower part of the school (about two-fifths of the whole) should do their evening work under a master's eye. This institution is called Preparation, and was urgently needed long before it was adopted. On the other hand, it has a grave danger, to which we doubt if the Rugby authorities as a body are sufficiently alive. The temptation to the master is to help the boys too much. Time is short ; he wants his pupils to be prepared ; the devices of indolent boys are infinite, and he often ends by telling them what they ought to find out for themselves. Under this system, even if a boy does not become idle, he becomes what is quite as fatal, dependent. It is a mistake to suppose that the masters who tell the boys most are the most industrious. On the contrary, 'a construe' will put an end at once to the importunity of the helpless applicant ; it is far harder work to keep back the information asked for, and merely stimulate and direct the search. This point requires careful attention.

The mention of 'Preparation' naturally leads us to speak of the tutor-system at Rugby. Originally introduced from Eton by an Etonian head master, it has been gradually modified out of all recognition. The system is still retained in name, but recent changes have made it so complex that it is hard even to understand it and harder still to estimate its value. Let us take the school in the fifteen divisions in which it is taught. In the lowest seven the tutor simply assists his pupils at Preparation. In the next two he does nothing: but the illusion is kept up by the form master being called tutor. In the next four he does a regular classical lesson with them twice a week. In the two highest, the Sixth Form, there is a redistribution of pupils, for the sake of efficiency of teaching, according to the boys' powers and requirements. It is quite possible that each of these changes in the system may have been necessary: but the sum of them undoubtedly impairs very materially the 'permanent personal relation' which was regarded as its chief advantage. In its present state it certainly seems to the dispassionate outsider to be a chaotic survival in the midst of a generally clear and business-like organisation.

Let us hope that the chaos is transitory and will give place to a new order. What the new order will be is a difficult and perhaps a premature inquiry. We do not ourselves at all disparage the tutorial relation ; on the contrary, it is within our personal experience that it has been of the greatest importance and value in the Rugby education. But the natural person to stand in this relation is the house master ; the tutor, as the personal friend and patronus, would only then be required for the town boys who have no house master, and the school house where the house master is occupied by other cares. However that may be, we doubt whether the Rugby world has sufficiently realised how little but the shell is now left standing of the old tutor system.

The general lines on which the studies of the school are organised are, with one considerable exception, sound and satisfactory. The exception is the universal requirement of Greek. Without pronouncing dogmatically on a point where respectable authorities are so much divided, we may perhaps be allowed to say, as outsiders, that the drift of the best opinion seems setting unmistakably against maintaining the exigency of this require-

ment. But the actual movement is only beginning; and perhaps the head masters are right in thinking it should begin at the University. A weighty memorial has been presented to Cambridge against requiring Greek for the Little Go, from the leading head masters; and as Dr. Jex Blake is one of the signatories, we may probably assume that Rugby will move as soon as she sees her way. If the schools are waiting to move together, they are no doubt right to wait. With this exception the scheme of instruction, as we have said, is in the main excellent. Science is taught well, in good rooms, and with an excellent supply of all necessities. The results are on the whole satisfactory, though the advantage has been both different from and less than, what was at first expected. Rugby, as we have seen, is the school where science teaching has been longest tried, and can now speak from some experience. There are a few, and but a few, cases where real and unsuspected ability has been developed by it; a good many more where solid advantage has been gained; a large number who have acquired nothing but a certain power of *précis*, the intelligent reproduction of lectures; and sadly too many who get very little indeed. To reduce

the last class, the change has latterly been made of teaching no science to the lowest mathematical sets. This rule both limits the range of subjects taught to the weakest heads and encourages science, by presenting the privilege of learning it as a kind of prize to be won by effort: and we believe it has been found to work well. The teaching of English is systematic and universal below the Sixth. Chaucer, Shakspeare, Milton, Pope, Scott, Bacon, Addison and other authors have been tried, and the recent vast increase of good text-books has made this branch of teaching, as well as others, easier and more effective. But there is one great danger besetting the teaching of English, which has perhaps scarcely been sufficiently attended to at Rugby. The teacher is too liable to treat the lesson on the old classical system, and deal mainly with verbal interpretation and the notes explaining allusions. It is a fact of baleful significance that boys have been several times found getting up the notes of their author without reading the text. We have even heard of masters who have conducted whole lessons by questions, with the book shut. Methods such as are implied by these facts defeat the whole object of the study, which surely is to awaken at

least the first beginnings of the literary interest. An English lesson not enjoyed, at least by the attentive boys, is time badly wasted. We would even go so far as to say that much may be left misunderstood, or half understood, and yet the lesson be a real success. The fact is, too much stress is laid on teaching for examination. Experience leads us to think that it would be far better if much of the English subjects read were not examined in at all. If a quarter of the book were prepared thoroughly for examination, and three quarters merely *read*, with running comments to make it clearer and livelier, we feel sure much more good would be done.

On the vexed question of verse composition a few words will suffice. Whatever the educational merit of verses—and they are perhaps often as ignorantly now decried as once they were ignorantly extolled¹—it is useless to deny that they are doomed. We believe their practical abolition to be only a question of time, even in their last and strongest citadel, the Public Schools. However

¹ The most remarkable fact on this head, which has rather escaped observation, is Dr. Arnold's gradual conversion to a belief in verses, owing simply to experience in teaching. *Life* i. 112.

this may be, at Rugby things are in a transitory state. The five lowest divisions out of fifteen do no verses. In the six highest it is easy for a boy who shows incapacity for verses and capacity for anything else to get exemption. In the Sixth practically about a third are so exempted. The best verses are said to be as good as ever; but the average is distinctly lower. The system is unsatisfactory in many ways, though probably in the present state of things it is the best attainable. But it cannot be regarded as final.

We pass next to the discipline; and it will be convenient to consider first that part of the discipline which falls to the masters to exercise, and afterwards the other part which is delegated to the boys.

As regards the masters, we believe the discipline in the houses to be on the whole very fairly kept up. It is difficult to judge from stories told afterwards of escapades in houses; the mythopœic instinct is strong, and an exceptional adventure is talked of as habitual. But by comparing such stories of the present day with those of twenty years ago, we should be disposed to say that the house discipline was decidedly improved. The worst

Public School vices, though not entirely unknown, have always been sporadic at Rugby; instances have only occurred at long intervals. The lesser enormities, such as drinking, have from time to time cropped up, as at all schools, especially in any house where the Sixth fellows are weak or bad. But none of these evils are inveterate. Breaches of rules, such as smoking, saloon-pistols, bound-breaking, are of course commoner. A wet cricket season, like that of 1879, is pretty sure to develop many forms of mischief. A wise school government can do much to cure many of these evils by increasing in every possible way the variety and interest of school life. What a boy hates most is being bored, and it is right and natural that he should hate it. And if a boy can escape being bored only by mischief, into mischief he will get. The remedy is, while not relaxing vigilance, to provide and promote all possible counter-attractions. It is for this reason quite as much as any other that debating societies, natural history societies, excursions, rifle-shooting, penny readings, concerts, music, star-gazing, gymnastics, public entertainments, lectures, school newspapers and magazines—any and every form of innocent pleasure and activity should be heartily supported

by school authorities. A master who throws cold water on any suggestion or project of this kind in the vain idea that distractions spoil work, is committing a very grave error. Such distractions help discipline more than anything else can, and they help work too. There is always quite enough routine at school, and in the after life of most of our business and professional classes there is sure to be too much ; it would be well if men could look back on their school years as a time not merely of training and the acquisition of knowledge, but also of the brightest and most varied life. Much has been done by some of the Rugby authorities—we wish we could say all—in this direction, and no energies have been more profitably spent.

With regard to good discipline in school, it is obvious that it is the first requisite of anything like efficient teaching. A schoolmaster who cannot keep order easily is like a public speaker who has no voice or a soldier who has no courage : he is deficient in the one requisite without which all other gifts are worthless. A good disciplinarian is not a man who punishes disorderly boys : he is a man in whose presence boys never think of being disorderly. These are obvious truths enough ; but

it is the more necessary to repeat them, as it is not possible, without entering unduly into personal matters, to discuss the question more closely in speaking of a particular school. At any rate there can be no more primary duty of a head master than to ensure good form-discipline. The difficulty is no doubt great. The power of keeping order is a gift of which there is no criterion except experience.¹ It is scarcely too much to say that as regards their chief qualification schoolmasters are appointed in the dark. And, once appointed, it is very difficult to remove them.

The monitorial system, as now in force at Rugby, scarcely needs to be described at length. It is pretty much the same as that which is prevalent at most good schools, except Eton. The Sixth are charged to keep order at calling over, and in the houses, and to stop any offence against school rules at any time; and they have the right to set lines, and to cane (with a few stripes) the refractory. Besides this, they have a general undefined discretionary power to deal with anything

¹ Good sight and an imposing presence might seem to be natural signs of the power; but the best disciplinarian the present writer ever saw was a very small short-sighted man.

that is amiss. In return, they have a few stated, and a few more practical privileges. The chief change that has arisen since Arnold's day is a certain relaxation of what we may call the stiffness of the old standard. Bacon's pregnant saying about all human institutions, that they are 'good at the first, and fit afterwards,' is eminently true of the Rugby monitorial system. It works with less force now, but also with less friction. The order in the school and houses is very fairly kept; the routine of monitorial work is on the whole adequately performed; but the ideal standard is somewhat faded; and no modern preceptor would be likely to suffer as Clough did, from the Apostolic burden of 'the care of all the churches.' Even twenty years ago, no grave dereliction of duty on the part of a monitor would have occurred without a solemn vote of censure, passed by the Sixth levée. Now, we believe, no one would think of such a thing; it would seem a little absurd. The friends of Rugby, we think, may acquiesce in the change, with perhaps a little natural regret. There is still enough of the old tradition to make the position of Sixth-fellow a good elementary training in thoughtfulness and the sense of responsibility; and if the

enthusiasm for the system is somewhat abated, its practical usefulness is perhaps all the more likely to be permanent. The weak point now is naturally this, that a feeble or inefficient monitor is now much more helpless than he used to be. Of old, the position itself was a bulwark ; now it depends on personal qualities, and a weak preceptor is simply of no account. The constitutional fiction being impaired, there is a tendency to fall back to the equilibrium of natural forces ; where the Sixth is weak, the community is ruled by the Athletes.

And this brings us to the games. The chief difference which would be noticed by a Rugbeian of the last generation is the much greater organisation of the out-door life. There are two cricket professionals, a racquet professional, a gymnastic professional, and a person to teach swimming. There are regular matches with foreign teams, through both cricket and football seasons. The 'Meteor' regularly prints records of all games, even down to the minor matches in each House and the hand-fives' competition ; while in the sporting papers the more important events find a place. Where there was in 1859 one fives court and one small pavilion, there are in 1879 two pavilions, a

gymnasium, a bath, a racquet court, and nine fives courts. The football is no longer ruled by the Sixth, but by a representative committee; the 'career has been opened to talent.' Even the dress has become much more elaborate.

All this is, of course, only the outward form taken at Rugby by a movement which has overspread all English schools and in a sense all the English nation. The danger of it to schoolboys is obvious; and it has formed the text of so many lay and professional sermons, that we may be excused for dwelling on it here. No reasonable person denies the great advantage of the thorough physical training; and training other than physical, to be derived from well-organised school games; and no reasonable person denies that at most schools it is now pushed to excess. It is not that the boys play too much; arrangement of hours and proper school discipline can prevent that. It is not even that they care too much about it; a keen and vigorous boy will always, if we may repeat our former paradox, care too much about things he is interested in. The real danger is that he cares too *exclusively*, that in his off-hours he talks and thinks of nothing else. It is true that the peril does not beset Rugby

in the same aggravated form in which the more aristocratic schools are liable to it. A member of the Rugby Eleven is fortunately not made a hero for the season by all society; when he plays at Lord's there are not seven rows of carriages to see him. His elder brother is more likely to be in business than in the Guards; and if his father is fond of field sports, he enjoys them in a second-rate manner for a month, instead of in a first-rate manner all the year round. But the middle-class athleticism, though less brilliant, is perhaps no less rooted than the noble athleticism. And, in any case, it has developed at Rugby of late years, until the average boy has become engrossed by it to a mischievous extent.

The people who can deal with the evil are, primarily the parents and the public, and only secondarily the school. With the parents we have nothing to do; we can only suggest to them that those who sow athletics cannot expect to reap mental culture and general development. The astonishing school-glory which falls to the lot of the successful athlete, always seems to a boy more worth winning, and also more attainable, than any other; and the parents' precept, influence, and

example is often thrown into the wrong scale. How the school can deal with the danger is a more difficult question. Up to a certain point the thorough organisation of the games is entirely healthy and desirable. There is a much worse thing than athleticism, and that is aimless pottering and loafing, and there are far more boys than is often supposed who, if left to themselves, would loaf and potter. All boys like amusement ; but by no means all like exertion, even if it be only physical exertion. And physical exertion is necessary for them. We are, therefore, quite in favour of the pressure put by the elder boys on the younger to make them join in house-football or house-runs, always provided the medical authorities exempt the weak. What is objectionable, and even debasing, is the entire absorption of the youthful interest in athletic 'shop.' Without entering deeply into the question, which our space does not permit, we think the general line of remedy lies here also in supplying counter attraction. Let the games be thoroughly kept up, even by driving a whole house into the football field or across country once or twice a week ; but let every encouragement be also given to the boys to pursue

any private form of activity that takes their fancy. Bicycling, rifle-shooting, birds'-nesting, beetle and fossil and plant collecting, star-gazing, antiquarian excursions, brook-jumping, carpentering, bathing, fives, lawn-tennis, small cricket,—let every form of subsidiary amusement be promoted by the side of the other and more important games. There is beef and mutton enough, let there be *entrées*. Much has been done by the school authorities in these directions, and the more the better.

The school buildings at Rugby have received since the tercentenary such vast additions that a Rugbeian of 1860 would not know the place. We have already had occasion to mention most of these ; the new quadrangle, the chapel, the gymnasium, the new pavilion, the racquet court, the nine fives courts, and the swimming bath. To these have been added the observatory in memory of Dr. Temple, containing Mr. Wilson's splendid present of Dawes's telescope ; an airy and pleasant reading-room, built by an anonymous admirer of Dr. Temple, also in his memory ; and an art-museum, built out of the contributions of various old Rugbeians. All these buildings have been designed by Butterfield, and may be described as

beautiful and cheerful, or staring and tasteless, according to the observer's feelings. Most opinions concur in approving the schools and the interior of the chapel. The bath is an enormous boon, the only bathing place before available being a reedy muddy pool in the river, a mile and a half from the school. Old Rugbeians may regret that their schoolfellows no longer dip in the time-honoured confluence of Wycliffe's Swift and Shakspeare's Avon ; but the bath is cleaner, is close at hand, and is kept sufficiently warm all the year through. The art-museum is a new idea in school education, and has not been completed without a good deal of croaking prophecy and even derision. Prophecy, however, as George Eliot says, is the most gratuitous form of error ; and we prefer to wait before pronouncing an opinion on an institution which was only opened in the summer of 1879. We are glad to learn that it has been earnestly promoted by Dr. Jex Blake, and we hope it shows that he is alive to the importance of maintaining a rich and varied interest in school life. In any case the present head master will be able to invert the boast of Augustus and claim that he has left Rugby a city of brick.

Lastly, we must say a word about the founda-

tion. There is no doubt that the Public Schools' Act has produced a great and, in some respects, an unlooked-for change in regard to the town-boys. The residents used to get their children's education during the first two years of residence for sixteen guineas, and afterwards for nothing ; now they have to pay forty pounds. Vested rights were of course reserved ; but the 'sojourners' at Rugby were so fleeting a population that the town-boys are reduced already in numbers from over seventy to little more than thirty.¹ And of these thirty many ought to be at the new Subordinate School, neither age, no attainments, nor social position fitting them to get much good out of the Rugby education. The remainder are so few that the *esprit de corps*, always so important, and so difficult to maintain among boys who live under different roofs, has almost ceased to exist. The town-boys have no common games or common life, and are driven for amusement to become botanists, entomologists, geologists,²

¹ Further reduced to 23 in July, 1880.

² Since the above was written, a year ago, excellent typical collections of photographs and coins have been presented, as also some more busts and pictures : two capital loan-collections have been exhibited ; and several interesting lectures have been delivered in connection with the museum. The success of the institution is mainly due to the care, taste, and bounty of the head master.

and the like, or stay at home and play lawn-tennis in their own gardens. We think, that while there is some gain in this change, there is also a great loss, which ought to engage the attention of the authorities. We do not hope that the town will ever be as strong as they were ; the days when they played the school at cricket are over for good. But the advantages are so great to a boy who lives at home and is taught at a school like Rugby, that we do not believe the present depression in the numbers of the town-boys will be permanent. Meanwhile we should like to see some kind of affiliation of the town to the houses for purposes of games, if such a course were possible. At Clifton, we understand, the town is organised to resemble the houses as much as may be ; they play together, have common libraries, and so forth. Their numbers are so great at Clifton that it is no doubt easy to deal with them ; but perhaps at Rugby some corresponding experiment might be tried with success.

If we were asked to say in one word what was the prevailing defect of the Rugby life, we should have to admit that there was rather a want of spirit. Rugby, as compared with its real competitors, has

certainly not been inferior in the virtues of steadiness and industry ; but along with these virtues, it has the fault of being a little mechanical. There is too much, everywhere, of routine. The work is of course routine ; the play is largely routine also. And even the subsidiary amusements partake too much of the spirit of routine. The machinery of the place is, on the whole, excellent. They have a first-rate plant, a carefully constructed, though not perfect, scheme of instruction, a carefully selected, though not faultless, staff of assistants ; while the energy of past masters, and the liberality of past scholars, has established a very network of secondary institutions, to give every form of talent and taste a chance. And yet there seems to be felt somehow among the boys a want of *élan*, of initiative, of spirit. The 'Meteor' is always reading lectures in its leaders to the debaters, or the riflemen, or the choir, or the caps, or the racquet-club, or somebody, on their want of spirit ; and, we may add, that the same defect is observable in the conduct of that most useful journal itself. We do not mean that there is a lack of real good work, or a want of character about the school ; on the contrary, as we have said, both in character and

work, it is equal to any Public School, and superior to many. But there is certainly the fault we have mentioned. Partly, perhaps, the special defect of the classes from which the boys are drawn ; partly the fact that the past of the school has been greater than the present ; these and other causes have combined to make the present a time, no doubt of steady prosperity, but rather wanting in spirit.

It is, perhaps, with schools as with individuals, that a time of unusual energy or excitement is liable to be followed by a time of reaction. The reaction is inevitable ; and, perhaps, even positively healthy. Rugby has had her days of ardour and her days of despair ; at present she has what we may call her days of routine. But such days may still be a time of health and efficiency ; and we believe Rugby to be healthy and efficient. Indeed, we may go further. The real problem of a large school is not to teach this subject or that subject ; but to promote, at once, every form of development, so as to give the best chances to the largest variety of natural gifts and dispositions. It is useless to say, as some educational pedants insist, that the old schools must be classical, and the new schools modern. A school like Rugby will always receive

the most various boys ; and to do her duty to them she must herself be various and versatile. We will not say that this problem has been solved. But we do feel that, on the whole, as great efforts have been made at Rugby, with as great success, as at any place that we know of.

One word more. The name of Dr. Temple is on the New Schools, the observatory, and the organ-house of the Chapel ; and over the mantelpiece of the new reading-room stands a striking bust of him by Woolner. These memorials are significant. In the older learning, in science, in culture, and in religion—in all the important departments of school influence and teaching—Rugby owes him a very deep debt of gratitude. Indeed we believe, in spite of some temporary discouragements, that, as the Rugby of the last generation was connected with the name of Arnold, somewhat in the same way will the Rugby of the present and the coming years be connected with the name of Temple.

WESTMINSTER.

WESTMINSTER retains a place among the great Public Schools of England by reason of its time-hallowed associations and its large endowments. But a brilliant past and great capacities for future success only increase by force of contrast the obscurity into which the Westminster of the present day has sunk. *Stat magni nominis umbra.* It has been surpassed by its ancient rivals, and outstripped by younger competitors which have neither the prestige of its venerable name nor a tithe of its pecuniary advantages.

Few schools can claim so ancient and honourable a descent; none possess a history so full of general interest, or can produce a list of more distinguished scholars. Its existence was coeval with the monastic establishment of Westminster, since the master and his novices formed the nucleus of a school in which were taught the ordinary rudi-

ments of a mediæval education. The present royal foundation cannot, however, boast a direct descent of such immemorial antiquity. After the dissolution of the monasteries, Henry VIII. established, out of the confiscated revenues, the College of Westminster, with forty scholars, and an upper and under master, and made it closely dependent on the capitular body of the Church of Saint Peter. The Dean and Chapter—for Henry's bishopric of Westminster only lasted two years—took the same position towards the new school which the abbot and the monks had occupied towards the old. The second head master was Alexander Nowell, subsequently Dean of St. Paul's. To him the school owes the foundation of the Terentian play, the peculiar pride of Westminster; and to him the reformed church was indebted for catechisms which were accepted as authoritative expositions of the Anglican creed. During the troublous interlude of Mary's reign Nowell fled the country; the whole reformed establishment of Dean, Chapter, and College was swept away; the Convent of Westminster, almost alone among monastic bodies, was revived; and Feckenham, the last English mitred abbot, became the abbot of the restored Abbey.

The restored establishment was not long-lived ; its existence terminated with the death of the sovereign on whom it depended. Elizabeth, in 1560, re-established Henry VIII.'s foundation, and gave the college those statutes which are the basis of its present constitution. Forty scholars, called Queen's Scholars, were placed on the foundation, and provision was also made for eighty boys called 'pensionarii,' 'oppidani,' and 'peregrini.' The 'pensionarii' were lodged with some of the Abbey and college authorities. Thus the Dean was allowed to take six of these boarders, and each of the prebendaries two. The candidates for the scholarships were to be examined by the Deans of Westminster and Christ Church, and the Master of Trinity College, Cambridge. They were assisted by the head master, and a Master of Arts from each of the two colleges, who were called 'posers' or 'electioners.' After four years' residence in the school a certain number of the boys on the foundation were to be annually elected to studentships at Christ Church, or scholarships at Trinity College, Cambridge. It was provided that three boys should be sent to each, if there was a sufficiency of vacancies and of eligible candidates.

In the early years of the foundation the connection between the deanery and the school was close and intimate. The Dean, as has been said, was permitted to take boarders, presided at the annual examinations, and by the statutes was required to act *quasi mens in corpore*. He dined at the high table in the college hall, and occupied the position of the head of the College, while the masters corresponded to the tutors or lecturers. Dean Goodman—'Goodman,' Fuller observes, 'was his name and goodness was his nature'—was assiduous in his care for the Queen's scholars. He it was who first collected the boys in that portion of the old monastic dormitory which was not already occupied by the capitular library, and converted it into a schoolroom. To his generosity also the school was indebted for the 'pesthous,' or sanatorium, at Chiswick, to which Busby and his scholars removed during the Plague. The Dean often virtually superseded the functions of the head master.

Hacket, the biographer and secretary of Archbishop Williams, records the zeal of Dean Andrewes for the promotion of the welfare of the school while he was himself a scholar of West-

minster. Andrewes took care that none but the best classical authors were read in the school, examined the prose and verse compositions of the boys, and even supplied 'the place both of the head schoolmaster and usher for the space of a whole week together.' Whenever he walked to Chiswick for his recreation, he was accompanied by 'a brace of this young fry, and in that wayfaring leisure had a singular dexterity to fill those narrow vessels with a funnel.' Even the busy Williams, the last Churchman who held the great seal, and was at once Archbishop of York and Dean of Westminster, found time to show the same paternal interest in the school which his predecessors had manifested. He added four scholars, distinguished from the rest by their violet gowns, to the original number of forty, and intended to provide for their maintenance at school and at the University. But the funds which he left for their support at Westminster and at St. John's College, Cambridge, proved so inadequate, that the Bishop's boys, after leading a hybrid existence between scholars and boarders, were finally suppressed within the last few years. The close connection between the ecclesiastical and academical estab-

lishments is further illustrated by the adaptation of the monastic buildings to [the use of the school. The southern portion of the old dormitory was converted into the schoolroom, and the monastic granary into the dormitory of the scholars. The gardens of the infirmary took the name of the college gardens, though they were only thrown open to the school on certain days. The Abbot's refectory was changed into the dining-hall of the whole collegiate establishment, and part of the crypt has lately been transformed into a portion of the school gymnasium.

The first head master of Queen Elizabeth's foundation was Nicholas Udall, to whom is attributed the authorship of the earliest English comedy, 'Ralf Royster-Doyster.' It is somewhat singular that the school, which has always prided itself upon the annual representation of a play, should thus have been ruled, at the outset of its career, by the first comic dramatist. Camden, who, in his leisure time as second master, had produced his great work, 'Britannia,' was appointed head master in 1593. A letter which he wrote to Archbishop Usher shows the importance which the school had already attained as a place of education.

‘God so blessed my labours,’ he writes, ‘that the new Bishops of Durham, London, and St. Asaph, to say nothing of persons now employed in eminent places abroad, and many of especial note of all degrees, do acknowledge themselves to have been my scholars.’

In 1638 a head master was appointed whose name is a landmark in the history of English education as well as of Westminster. Dr. Busby, who had himself been a king’s scholar and student of Christ Church, ruled over the school for more than half a century, and survived the Civil War, the Commonwealth, the Restoration and the Revolution. Throughout the changes of that eventful period he retained the mastership with the tenacity, without the compliance, of the Vicar of Bray. His sturdy loyalty to the Stuarts would have cost him his place during the Puritan rule but for his reputation as a teacher. He taught with a fire and an energy which made him famous, but with a severity which has made his name a byword. He was a sound scholar, and the grammar book which he compiled for the school remained in use till the present century. His vigour and his learning were rewarded with success, for at one time he could

boast that sixteen of the bishops on the bench had been his pupils. He wielded the rod with great severity, since he was wont to say that it was the sieve with which he sifted the wheat from the chaff of scholarship. He had a quick perception of latent ability, and exerted himself after his fashion to make the fruit equal to the promise. 'I see,' he said, speaking of South, 'great talents in that sulky boy, and my rod shall bring them out of him.' The sternness of his rule was tempered with a caustic humour, and softened by an innate kindness which won him the esteem and affection of the gentlest and most retiring of his pupils. His jest at the expense of Charles II. is too well known to need repetition, and another anecdote affords a better illustration of the rough humour of which he was a master. The famous Father Petre, who had been educated at Westminster, met him one day in the park. Busby failed to recognise him, and Petre introduced himself. 'But, sir,' said the master, 'you were of another faith when you were under me; how dared you change it?' 'The Lord had need of me,' replied the priest. 'The Lord hath need of you, sir! Why, I have read the Scriptures as much as any man, and I never read

that the Lord had need of anything but once, and then it was an ass.' With all his faults the charitable at least may echo of him the pious wish that he is at rest among those celestial beings whose form cannot reproach him with his sublunary infirmities.

During the Civil Wars Westminster was loyal in its adherence to the cause of Church and State, with which it was identified alike by foundation and position. 'In the very worst of times,' said South, 'we were really King's Scholars, we were not only called so.' In 1642 the Westminster boys successfully defended the Abbey against the attack of a Puritan rabble. On the very morning of the execution of Charles I., Busby, surrounded by his scholars, prayed for the king by name. Nor had the boys forgotten their loyalty to the Stuarts during the rule of Cromwell. At the funeral of the Protector one of them snatched an escutcheon from the hearse, indignant that such respect should be paid to him whom he had been taught to regard as an usurper. The Old Westminsters at Oxford showed equal gratitude for their education. They formed the centre of that devoted band which refused to accept the Puritan ritual, to abandon the use of the Common Prayer, or recog-

nise the authority of the Parliamentary Commission. Dolben, subsequently Dean of Westminster, carried a pair of colours at Marston Moor, and many of his old schoolfellows gave up academical positions or professional pursuits to serve in the royalist army. So notoriously was the school the hotbed of loyalty to the King and the Established Church, that Owen, Dean of Christ Church, said, 'it would never be well with the nation till Westminster School was suppressed.'

Some few of the Westminster boys took the other side ; and, after the triumph of the Parliamentary cause, were able to be of service to their old schoolfellows. A boy named Glynne had torn the curtain, in the schoolroom of Westminster, which separated the upper from the under school. His fate under Busby's rule was certain, but so great was his dread of the impending punishment, that a compassionate friend of the name of Wake, took upon himself the blame and the flogging. Years after, Glynne, then a serjeant-at-law and Cromwell's Chief Justice, sat in judgment upon the prisoners taken in Sir John Penruddock's disastrous rising at Salisbury. Among the persons brought before him for trial and sentence he recognised the

face of Wake. Gratitude and that strong bond of school union which once bound together Westminster boys in every part of the world urged him to make an effort to save his friend. He took horse, rode hastily to London, and, in a personal interview, sought and obtained from Cromwell his old schoolfellow's pardon.

Under Freind, and Nicoll his successor, the school reached the highest point of numerical prosperity which it has ever attained. The numbers in 1727 rose to 434, and Bishop Newton states that a few years later they had increased to 500.

Freind was a man of wit, polished manners, and learning, though his literary productions were confined to the composition of elegant epitaphs. He ruled the school during that brief period when English society had borrowed from France something of her supreme passion for wit, paid court to classical attainments, and rewarded the power of literary expression with substantial recognition. Freind's house became the resort of a brilliant *coterie*, and his political acquaintance was large and influential. The effect of his social position may possibly be seen in that fluctuation of fashion, which for many years made Westminster the

favourite place of education for the aristocracy. Freind originated the dinners in the college hall on the accession day of the foundress (November 17). On these occasions the visitors were entertained by some of the boys with the delivery of speeches or recitation of epigrams ; and at the dinner of 1728, among the youthful speakers were twenty-five peers or sons of peers and six baronets. The list not only attests the high social standing of the Westminster boys at that time, but contains more distinguished names than any other school could then have produced.

Under Nicoll Westminster continued to show every sign of prosperity. Its numbers remained high, and the boys themselves maintained an elevated standard of conduct. 'There was,' says Cumberland, then himself a Westminster boy, 'a court of honour to whose unwritten laws every member of our community was amenable.' Nicoll was thus able to diminish the severity, without lessening the efficacy, of school discipline. He appears to have possessed two secrets of which modern masters boast the discovery. He made his scholars gentlemen, because he directed the public opinion of the little world he governed, and

succeeded in impressing upon it that *le crime fait la honte, et non pas l'échafaud*. He also recognised the importance of religious training which learned pedagogues had hitherto neglected, and Cowper himself testifies to the striking effect of his manner and of his exhortations.

The last of the Westminster schoolmasters who stands out with any marked individuality was Dr. Vincent. He lived his whole life under the shelter of the Abbey. Entering Westminster in the lowest form, he left it as captain of the school; at the end of his four years' residence at Cambridge, he returned as junior usher, and, passing once more through all the grades, ultimately became head master. That post he only resigned for the Deanery of Westminster, and there in 1815 he died. As an under master his reputation for severity almost vied with that of Busby, but it was not so legitimately acquired. He resorted to such unorthodox expedients as pinching the boys, and against so unwarrantable a contravention of all precedent Colman indignantly protested. 'A pedagogue is privileged,' writes this champion of school-boy rights, 'to make his pupils red in proper places, but he has no right to squeeze them black

and blue with his fingers.' His method of teaching was peculiar. He paced up and down in front of his class, the boards creaking under his weight, his body swaying to and fro in time with the rhythmic grandeur of the sonorous Greek. As he walked he frequently broke in upon the lesson he was hearing with *eloquere, puer, eloquere*, or 'transfused into kindred English, by his own copious diction and majesty of enunciation, the seemingly untranslatable magnificence of an ecstatic chorus.' His devotion to Westminster was the devotion of a lifetime; but he would be amply rewarded if he could see how inestimable the boon has now become which he conferred on the school by the conversion of part of Tothill Fields into Vincent Square.

Under Carey the school became the training-place of soldiers. The Duke of York used to recommend Westminster as the best place of education for a military career, and the best preparation for the roughness of the army. Rough the school certainly seems to have been at the beginning of the present century, if the description given of it by an ardent old Westminster boy may be trusted.

' There were four boarding-houses, two in Little

Dean's Yard (which now alone remain), and two in Great Dean's Yard. In those days there were 300 boys in the school, of whom 40 were Queen's scholars, and about 40 home-boarders. About 220 boarders were stuffed into these four boarding-houses, crammed together higgledy-piggledy, side by side, and topsey-turvey, like pigs in a sty. There they were, some blacking boots, some cooking mutton chops, others boiling coffee, all in one room together doing all sorts of things. In point of fact, these boarding-houses were perfect pigstyes.'

Roughness and lawlessness went hand in hand. Situated as Westminster is, it has always been difficult to maintain order and discipline during play hours. Between the natives of Strutton Ground and Westminster boys there has always been a natural antagonism, like that which used to exist between the Oxonian and the bargee. Many and hard fought have been the struggles in which the boys were engaged with the 'skies' (plebeians) in the precincts of Dean's Yard. In this rough discipline, as well as in the playing-fields of Eton, numbers of distinguished soldiers were trained, and the Duke of Wellington himself bore witness to 'the high soldierly qualities which old Westminsters

invariably displayed.' At one time five out of the eight field-m Marshals had been educated at the school. When the troops embarked for the Crimea, the commander-in-chief, the commanding officers of the cavalry and the artillery, and the quarter-master-general, were all old Westminster. The monumental column in front of the west door of the Abbey is a proud, though melancholy, record of the numbers of those whom Westminster sent out to do battle for their country in that disastrous war.

Dr. Williamson, who was appointed head master in 1828, had passed through the school as a town-boy, and was the first ruler for 250 years who had not been a King's scholar. The school now fell off in numbers with surprising rapidity. In 1821 it contained 300 boys; in 1841 there were only 67 boys, Queen's scholars and town-boys all together. A variety of explanations have been offered for this decline, from which Westminster has never recovered. The locality, the want of fresh air, the increased attention paid to sanitary matters, abuses in the administration, the dilapidated appearance of the buildings, and even the establishment of King's College School, have

been at various times suggested as the cause of the downfall of the school.

Under the rule of Dr. Liddell, now Dean of Christ Church, who succeeded Dr. Williamson in 1846, and that of Dr. Scott, the present head master, who was appointed in 1855, the numbers have slowly risen to about 217 boys. But the increase has been mainly in the number of day-boys, and has therefore been accompanied by a change in the character of the school. The proportion of day-boys to boarders in 1821 was that of 40 to 260 ; it is now in 1880, that of 105 to 112, and of this latter number 40 are on the foundation. Thus the day-boys outnumber the boarders, strictly so called, by about a third, and, judged by a numerical test, Westminster is already a West-end day-school.

It is hard to criticise fairly the character and success of the intellectual training which Westminster affords. On the one hand, the system offers no peculiar features, and an attack or a panegyric upon an ordinary public-school education should not be attempted by those who are inexperienced in tuition. On the other hand, Westminster labours under unusual difficulties, which

neutralise its pecuniary advantages, and which no impartial critic can afford to overlook. The present head master and his predecessor stated that pupils of promise were drawn away to other schools because of the objections which are entertained to the existing site. Whatever may be the cause, the performances of the school abundantly confirm and illustrate the truth of the statement. The honours which it has won within the last ten years are not more numerous or important than those which are obtained, in a single successful year, by schools like Clifton or Marlborough. Westminster is unable to increase the number of its boarders beyond the present limit of 120, and thus labours under a twofold disadvantage. Not only is it numerically inferior to its competitors, but the chance of obtaining a promising boy is proportionally lessened. At the same time it cannot supplement its deficiency in boarders by attracting a number of day-boys. It is compelled to adopt the ordinary hours of a public school, namely, from 8 to 9, from 10 to 12.30, and from 3.30 to 5.30, with variations in the summer and on half-holidays. The work begins too early, and ends too late for home-boarders.

An attempt has been made to obviate the inconvenience of the early commencement. Day-boys are permitted to come at 9, and to work, under the superintendence of a master, during the succeeding hour while the boarders are at breakfast. The expedient rather illustrates the impossibility, than meets the difficulty, of working the two systems in harmony in the centre of the metropolis. The hours adopted by successful day-schools in London vary between 9 to 3 and 9 to 4. But it is plain that these hours could not be introduced at Westminster without endangering the existence of the boarding element. Their adoption would render it impracticable, without an odious system of lock-ups and surveillance, to maintain any discipline in play-hours. But even if all these difficulties are considered, and some allowance is given to the listlessness with which the school is affected by confinement and the want of fresh air, the intellectual training of Westminster is a failure. Even its admirers cannot claim for it more success than the attainment of that mediocrity to which it is condemned by the benumbing influence of its existing site. None can deny that the performances of the school are inadequate to the amount

of its endowments.¹ The splendour of its revenues is not more conspicuous than the poverty of its learning. It scarcely does a tithe of what it ought to do ; and a vast sum of money is annually wasted in producing an infinitesimally small result. Westminster each year offers prizes of the aggregate value of 1,300*l.*, to attract boys of promise to the school. Six exhibitions, two of 30*l.* and four of 20*l.*, raised respectively to 40*l.* and 30*l.* if held by boarders, and from eight to ten places on the foundation, of the annual value of 50*l.*, tenable while the holder remains at the school, are annually offered to public competition. The benefactions attached to the school at Oxford and Cambridge go far to maintain their possessors during a University career. Each year there are three studentships at Christ Church, tenable for seven years, which, with the addition of the Carey bequest, may

¹ The lists published in the head master's report at election 1880, show the following honours to have been obtained by Westminster boys at the two Universities during the previous year :—At Oxford one second class and two third classes in Moderations ; and four second classes in Final Schools. (It is strange that the Schools are not specified.) At Cambridge one first and one second in the Law Tripos ; one senior optime in the mathematical, and one third class in the Classical Tripos. On the other hand a calculation which appeared in the *Athenæum*, March 1, 1879, shows that the school annually receives for educational purposes 14,500*l.*

be estimated at the annual value of 170*l*. Each year three exhibitions are offered at Trinity College, Cambridge. These are only worth 40*l*. a year; but two of them are always supplemented by the Samwaies and Triplett exhibitions, which raise their annual value to about 110*l*. The return relating to Westminster, which has been lately laid before the House of Commons, shows that the school fails to produce for these valuable prizes even a semblance of competition. In 1877 and 1878 there were three studentships at Christ Church, and three exhibitions at Trinity. In each of these years there were but six competitors for these six prizes, and only five proved eligible. Thus, in spite of the value of the reward, the school can neither make the competition more than nominal, nor produce six boys to pass a qualifying examination.¹ The contest for the six exhibitions tenable at Westminster produced, in 1877, four candidates from the school itself, one of whom was successful; in 1878 there were five school candidates, and none succeeded. Thus, even in this

¹ In order to secure the requisite competition, it has been proposed to extend the right to try for the University scholarships to certain recognised London schools.

field, Westminster can only bring forward nine candidates for twelve prizes, and, with one exception, the school competitors are beaten by outsiders. These facts speak for themselves. The contrast between wealth and achievements, the anomaly of vast endowments and small successes, make the position of Westminster ridiculous.

Westminster is divided into the Upper and Under Schools. The head master, the 'Archididascalus' of the statutes, with his assistants, presides over the former, which includes all the forms above the Third. The Under School, consisting of the two divisions of the Third Form, is under the sole rule of the under master, or 'Hypodidascalus.' Formerly, all the boys were taught together in the big schoolroom, and the two divisions were only separated by the curtain, with which the anecdote of Glynne and Wake is associated. In deference to modern feeling, the system of education in common has been long modified by the introduction of separate class-rooms. The course of studies pursued at Westminster follows the requirements of the Universities. Out of $27\frac{1}{2}$ hours spent in school, only one-third is devoted, in the Upper Forms, to the combined study of French,

German, history, mathematics, and science. In the Lower Forms the proportion is less. It is, however, to be observed that boys who have reached a stated height in the school are permitted to study extra mathematics for two hours in the week in the place of Greek or Latin verse, or French, or science, and that the privilege is largely used. Practically, German is not taught, since it can only be taken up by those who have attained a certain proficiency in French. Opinions may differ as to the merits of classical education, the advantages of the compulsory study of Greek or the utility of verse composition. So long as they are encouraged at the Universities they will be taught at schools. But if it is admitted that classics must form the basis of liberal education, it is easy, as Sydney Smith said, to run up the foundations too high; and especially is this true of Westminster. In the first place, a very small percentage of the boys go to either Oxford or Cambridge, yet the requirements of the Universities are made the Procrustean bed to which all must adjust themselves. In the second place, Westminster desires to attract day-boys to supplement the scanty numbers of its boarders, yet makes no

effort to supply them with a business education. It is undoubtedly difficult to give elasticity to the system of Public Schools which must be mainly regulated for the masses. But the peculiar position of Westminster demands that some attempt should be made to adapt her teaching to the probable destination and possible tastes of her pupils. The site in which the school stands presents further obstacles, and want of space forbids the authorities to supply those lecture-rooms and other appliances which have so largely promoted the success of London day-schools. It is possible that Westminster might succeed in some new branch of education. At least—

The fields which sprung beneath the ancient plough,
Spent and outworn, return no harvest now ;
And we must die of want
Unless new lands we plant.

The educational failure of Westminster cannot be attributed to a want of able masters. The attractions of London enable Dr. Scott to command the assistance of scholars whose ability is fully up to the average, and to counterbalance the disadvantages of small stipends and limited prospects. The combined profits derived from a master's

salary and a boarding-house barely amount to more than half the income which a young Eton master draws from a moderately large pupil-room. The two boarding-houses, for the third is too small to deserve the name, change hands at long intervals, and promotion stagnates. Private tuition forms no part of the school system, and that stimulus to healthy competition is withdrawn from the masters. At the same time that they are deprived of the ordinary incentives to professional activity, they have to contend against the languor which pervades the low-lying district of Westminster. The changes among the younger men, who come to the school to acquire experience and discover their talents or inaptitude for teaching, are rapid ; but the long connection of some of the senior masters with Westminster raises the average duration of tenure to a point not far, if at all, below that of other schools. Many of them have indeed found that their prospects of obtaining independent scholastic position are rather prejudiced than assisted by association with a school which has been so uniformly unsuccessful. Masters' meetings are held three times a year for the interchange of opinions and ideas. Such assemblies are not with-

out danger. Though they provide for the introduction of necessary changes, they tend to destroy all unity of rule if the head master is liable to be brow-beaten by rebellious subordinates. To this latter danger Westminster is especially exposed by its peculiar constitution. The head master exercises an administrative authority which would be supreme but for the independent franchise, or liberty so to speak, of the under master. This latter dignitary claims exclusive powers over the Under School, which he teaches, and the discipline of College, which he superintends. Within the limits of these two departments he asserts his immunity from the control of the head master, who neither appoints nor dismisses him. This dual system of government is as anomalous as it is dangerous.

Dr. Scott, the present head master, was appointed twenty-five years ago, and came to Westminster a vigorous reformer. He endeavoured to stimulate the neglected studies of mathematics and modern languages, swept away many abuses of the internal administration, and mitigated those evils which the defective accommodation or confined limits of the school forbade him wholly to

remove. Most of his changes were as prudent as they were necessary, but they offended those who regard Westminster traditions as a precious heritage to be transmitted to posterity intact. From the first he strongly advocated the removal of the school. Being himself an Etonian, he was less open to that *argumentum ad religionem loci*, which to old Westminsters appeared so convincing. In his unbiassed judgment the manifold objections to the existing site far outweighed the advantages of the undoubted prestige which the school derived from its ancient connection with the Abbey. His predecessor, Dean Liddell, who as an old Carthusian, was also an unprejudiced observer, gave a decided opinion, based on nine years' experience of the working of the school, that it must be removed before it could succeed. The Public School Commission, after a long and careful examination into the merits of the question, strongly recommended the course which Dr. Scott and Dean Liddell advocated. But old Westminsters have so strenuously resisted the removal of the school that, in deference to their sentiments, the governing body have apathetically discountenanced the idea. Thus Dr. Scott has throughout his mastership been placed

in a painful dilemma. On the one hand he cannot again try the experiment, which has already failed in the case both of Westminster and Charterhouse, whether a public school can succeed in London, because the buildings will not contain a sufficient number of boarders to make the test valuable. On the other hand, he cannot, of his own responsibility, alter the character of Westminster so as to enable it to compete successfully with day-schools, because the hours they adopt would be fatal to the existence of the boarding element. He has thus wasted the best years of his life in maintaining the numbers of the school at a maximum height, which, when attained, amounts to insignificance. Within these narrow limits his energies have been cramped, and in this unworthy field he has so far succeeded that, by means of the school scholarships, College and the two surviving boarding-houses are full.

The dual system of government, already mentioned, must tend to hamper his freedom of action. The under master claims to be independent in the Under School and College ; the head master desires to assert his supreme control over both. The powers of the two potentates are vague and indefinite. They meet like light and darkness in

a belt of twilight, and no man can exactly define their beginning or their end. A vainer ruler than Dr. Scott might desire a scientific frontier. The under master wields an *imperium in imperio* which might offer perplexing obstacles to the introduction of reform. If he were a stickler for the maintenance of every shred of his authority, and keenly alive to any fancied insult or imaginary encroachment upon his powers, the working of the administrative machinery must inevitably be impeded. If further, as has sometimes happened at Westminster, the irresponsible under master extends to the Queen's scholars the same immunity from general school discipline which he claims for himself, and upholds them in the exercise of privileges universally condemned by his colleagues, the position of protector and protected is not only anomalous but destructive to the best interests of the school.

As a teacher, Dr. Scott has deserved more success than he has obtained. Under his care, pupils of promise have rarely failed to become sound scholars, and brilliant boys have shot a meteoric course from Westminster through the University, but only to reveal the depths of the

darkness from which they had emerged. His comparative failure must be attributed to the scantiness and inferiority of the material which Westminster, in its present situation, is able to command. He has often stimulated even indolent unimpressiveness to interested exertion by the wistful eagerness of his teaching. His deficiency in that superficial omniscience, or breadth of culture, which modern education demands, is more than compensated by the solidity and the extent of his knowledge in the subjects he professes. His scholars are attracted by his manliness in acknowledging and retrieving mistakes, and their confidence is secured by his straightforwardness of conduct. If some portion of the respect, which would be naturally paid to his character, position, and ability, is forfeited by his occasional want of self-restraint, or undignified attention to trivialities of school economy, there are few Westminsters, past or present, who do not feel a grateful affection for their impulsive and irascible, but warm-hearted and generous head master.

The school lies buried among the houses by which the south side of the Abbey is surrounded. The confined court-yard round which the school

buildings are grouped is approached by two archways, the one leading out of Great Dean's Yard, the other out of the Cloisters. Immediately opposite the entrance from Great Dean's Yard stands the 'grimy portal,' covered with the names of old Westminsters, and approached by steps, which lead into the schoolroom.

The wall, to the left of which it stands, is blank, and high enough to serve for the only fives court and racquet court which the school possesses. The whole left-hand side of the school yard is occupied by another blank wall, surmounted by two houses of which Westminster has obtained the reversion. Upon the right-hand side of the court are placed the under master's house, communicating by a passage with the College, and the two large boarding-houses. All three are dismal specimens of late eighteenth century architecture, and the general aspect of the yard is dingy and dilapidated. But the interior of the schoolroom is fine and lofty, and is interesting from the numerous names of distinguished men which decorate its walls. The College dormitory, built in 1732 from designs of the Earl of Burlington, himself an old Westminster, is partly visible from the school yard, but looks out

on the College gardens. Below it there was formerly an open cloister. But the open space has now been enclosed, and converted into a small number of studies, and the day rooms which are set apart for the College juniors.

The school is divided socially into collegers and town boys, the latter term including boarders, half-boarders, and day boys. Of the town boy element little need be said. The boarders are lodged in two boarding-houses, which provide good accommodation and ample food. The ordinary characteristics of public school life are presented without any peculiarities. The College, on the other hand, is an interesting and peculiar institution. The spirit of antiquity pervades its customs; ancient Latin phrases, coeval with the foundation of the school, express the ordinary details of every-day life; its institutions and its formalities savour of mediæval quaintness. It is only within the present century that the practice of speaking Latin exclusively was abandoned, and, in the time of Dr. Vincent, a pupil of Lily or of Linacre might have found himself at home within its precincts. College has long been the centre of Westminster School life, intimately associated with its past successes,

and its members are the chosen depositaries of the most cherished traditions of the school. It has always occupied a different position to the similar institution at Eton. It has never been a charity. Entrance to it was the reward of merit or of favour, and the choice of candidates was never limited by a poverty test. A place on the foundation was thus regarded as an honour rather than a disgrace, and no stigma attaches to the cap and gown which are worn by the collegers. The distinctive dress is part of the regality and antiquity of the institution to which they belong, and confers upon its wearers many valuable privileges. The Queen's scholars have lately lost their exclusive claim to the University scholarships which were formerly attached to the foundation ; but they alone still enjoy the privilege of attending debates at Parliament, and of acting the annual play. They occupy higher seats in school and abbey ; even the juniors are exempt from certain forms of fagging to which town boys are liable. In a word, they form a kind of privileged aristocracy. In virtue of their position they entertain contempt for the town boys, cherish the feeling as a tradition, and jealously exclude them from the College precincts. The town boys

retaliate the same scorn upon the scholars, and thus an ill-feeling between the two bodies is engendered, which often produces serious collisions of authority between the College and town boy monitors. Up to a recent date no boy could 'stand out' for College, that is, compete for the foundation, who had not already been in the school for a year. This restriction is now abolished, and the College is thrown open to all competitors, whether in the school or not, under the age of fifteen.¹ The change has led to an alteration in the system of examination, and to the abolition of the Challenge, that curious relic of the academic disputations. These wit-combats were the object of careful preparation, in which each candidate was assisted by a 'help.' Certain Greek and Latin authors were previously selected and offered for the examination. The challenger called upon the boy above him to translate a passage and to answer grammatical questions, and, if he beat him, took his place and challenged the boy next above him. The 'helps' stood by to act as counsel to their men, and the head master sate as moderator

¹ According to a recent regulation, boys who have not completed their sixteenth year may compete for certain vacancies.

in case of dispute. The challenge lasted as long as six or eight weeks, and was carried on independently of ordinary school work. The series of single combats ended in the survival of the ten boys who were eventually elected on the foundation.

Nowhere were the roughness and hardships, for which Westminster School life was famous, so noticeable as in College. The feeding and sleeping accommodation was especially bad. No breakfast was provided in the College hall, except beer and bread and cheese, and the scholars had to resort for that meal to one of the boarding-houses. At dinner the boys carved for themselves, and, as the joints reached the seniors first, the juniors were often only mocked with the sight of mangled remains. The food, which was insufficient for the mid-day meal, provided the meat supper with which the Queen's scholars were supplied. Thus many of the juniors did not taste meat once in the day. The whole forty boys slept in public in the roughest of beds in the big dormitory, which was infested with rats, and bitterly cold, since the broken windows were often left unmended during the term. The same room in which they slept by

night was their only refuge by day. Here the juniors, seated on their desks, were ready to answer the unceasing call of 'election,' which summoned them to perform some task for their seniors. The building affords no accommodation for servants. 'College John' and his assistants knew well that their neglected duties would be thrown upon the juniors, who were thus compelled to perform numerous offices of a degrading and menial character. The boy who heads the list of the successful candidates for a place on the foundation is called the 'liberty boy,' and is exempt from fagging. The words with which he was emancipated, *Esto liber, ceteri servi*, were ominous of the servitude that awaited his less fortunate companions. The junior had no opportunity of escape, since he was confined in the same building as his taskmasters. He derived little benefit from the nominal control of the under master, who has scanty opportunity of exercising an active supervision over the inner life of College, or of controlling the working of a recognised system. He could not appeal to the good feeling of the seniors. Boys are most susceptible to conventionalities; their good feelings are often perverted, like the Pharisaic religion, by

tradition, and systematic cruelty, if connected with some custom, is sanctioned. The whole system of fagging, and the paraphernalia of punishments by which it was maintained, is uninteresting to the general reader, and awakens recollections which are only half-pleasant in the minds of old Westminsters. Remote from laws, and relieved from all supervision except that of the under master, whose coming can be anticipated, the College was, during the first half of the present century, a place of servitude, and often of tyrannical bullying. So severe was the ordeal known to be, that in spite of the pecuniary advantages, it was often difficult to fill up the vacancies on the foundation. Even a few years ago the present head master admitted that the exclusive privileges of the Queen's scholars must be maintained in order to counter-balance the roughness and discomforts of College life.

Much has now been done to alleviate the hardships and check the tyranny which the Queen's scholars formerly endured. Partitions between the beds in the big dormitory have created forty separate cubicles. The boys no longer study by day in the same room in which they sleep at night.

The number of studies is increased, and day rooms are provided in which the two junior elections work. The food is improved both in quantity and quality. The fagging system has been largely modified by the reforms of Dr. Scott and the provision of a larger staff of servants. The annual expenses for services, it may be noticed, exceed 400*l.*, because no accommodation can be supplied upon the premises. No steps have, however, been taken to place the College more directly under the control of a master. The building is still isolated from the others, remote from laws, and practically relieved from magisterial superintendence. The under master can never exercise any efficient supervision over College till he is brought into more immediate connection with it. At the same time that control is only maintained from without and from a distance, the number of the Queen's scholars are small, and the traditions of the place are hard and even cruel. The jealousy which exists between Queen's scholars and town boys cannot wholly explain the evil reputation of the College dormitory.

Owing to the excellence of the sanitary arrangements and of the school buildings, Westminster has

escaped the ravages of those disorders which have so often caused other schools to dissolve in haste. Yet the atmosphere of the place, though not actively unwholesome, is very far from healthy. The district lies low and on a level with the river ; damp fogs, from which the higher parts of London are often free, constantly envelop the Abbey and its surroundings ; no free current of air penetrates the well-like school yard to carry off the heavy vapour. To the fogs of winter succeed the heat and dust of summer. The half-mile of streets, which lie between the school and Vincent Square, is filled with odours as pungent as they are numerous. From one house rises the reek of a profitable gin-palace, from the next the steam of a cook-shop. The cheap butcher and the vendor of old clothes ply their unsavoury trades side by side. A step further, and the ear is assailed by the cries, and the nose by the wares, of the itinerant vendor of greens and fish. Bad tobacco, gas, stables, and human beings add their contribution to the compound which is the substitute to Westminster boys for fresh country air. Unable to penetrate beyond the depressing influence of perpetual streets, confined within a narrow space,

oppressed with the monotony of the surroundings, the boys become listless. It is not surprising that they are languid in the prosecution of their studies, and that even athletics are pursued with comparative apathy. The continual growth of London removes the school still further from the country. The objections to the existing site cannot, therefore, lose force; and the attention which is now paid to sanitary matters tends rather to increase than to diminish. It is years since the fields have been built over where Colman drove his pair of donkeys, or Lord March kept his covey of tame ducks to practise the 'new art of shooting flying.' The scene of Bingham's leap over 'Spanking Sam,'—the marshes of Tothill Fields, where, within the memory of man, snipe have been shot—and the nursery gardens which alone intervened between the school and the country, have long given place to rows of houses. Westminster is, in fact, buried in London. Spartan mothers, who may still hide under the modern petticoat, might risk the hardships and roughness of a school for the sake of such pecuniary attractions as Westminster offers; but few matrons are cast in so stern a mould as to forfeit the advantage of fresh air and vigorous health

for the possibility of a cheap school and University education. Old Westminsters may feel an ardent affection for the old school ; but their love is powerless against maternal determination. 'The choice of a school is generally a mother's choice.' The moral and physical surroundings of Westminster are unhealthy ; the evils, which have already dragged down the school from its pride of place, still lie at its very doors. Till those evils are either overcome or avoided, Westminster can never succeed as a Public School, in the legitimate sense of the word.

The narrow limits within which Westminster is confined are severely felt on Sundays. Leave-out from Saturday till the following evening is so generally given that not more than forty boys usually remain within the school precincts.¹ Permission is nominally only given to boys to visit their parents, or such friends as they may approve. But schoolboy fictions, combined, perhaps, with the laudable anxiety of masters to spare the boys the weariness of an idle Sunday, have relaxed the rule.

¹ A great authority upon educational questions, now an eminent dignitary of the Church, has said that this system is so fatal to the continuity of school discipline and work, that it would alone have deterred him from sending his sons to Westminster.

It is a fact that the resort of many Westminster boys on Saturday evenings was a place of Terpsichorean entertainment from which the license is now withdrawn. Whether this is to be attributed to the negligence of masters, the deceitfulness of boys, or the disloyalty of friends to the trust reposed in them, it is a forcible illustration of one of the many dangers which must threaten the existence of a boarding-school in London.

The monitorial system has always been accepted at Westminster. Without its assistance the masters would be unable, during play-hours, to exercise any control over the school. The monitors are formally invested with authority to keep boys within the bounds, to see that they are in the playground at certain hours, and generally to enforce the school regulations. They are also given a limited power of punishing breaches of discipline and other minor offences. It is an essential element in the idea of a Public School that restraints should, as far as possible, be removed, that some confidence should be reposed in boys' honour, that there should be no suspicious surveillance or *espionnage*. But the surroundings of Westminster School render it difficult as well as dangerous to allow a liberty

which, in the midst of temptations of every kind, so readily degenerates into license. In the streets of London it is more difficult to maintain than it is to evade the ordinary provisions of discipline, and the temptations to the indulgence of vicious tastes are proportionate to the facilities for their gratification. The masters are compelled to rely almost entirely on the monitors and seniors for the preservation of order which they cannot hope to maintain themselves without a spy system, hateful and degrading alike to those who employ it and those who are its objects. The code of morality among boys is never high, and the same sense of responsibility is not to be expected from boys which would be demanded from men. Even if all the successive monitors were themselves always pure and high-minded, which is as great an impossibility as a school of angelic boys, Westminster would still be placed in a painful dilemma. She must either be dependent upon the monitorial system, or establish an elaborate code of restrictions which would be fatal to the freedom of public school life. Schools in the neighbourhood of London are admittedly exposed to more dangers than those which are situated at a distance. These risks are increased

fourfold in the case of a school which is planted in the heart of the metropolis, where temptations are more numerous, and the evasion of control more easy. On one side of Westminster vice is represented in its lowest form, and boys whose ages vary from twelve to eighteen are familiarised with coarse and brutal scenes which often shock the presumably less sensitive eyes and ears of their elders. On the other side, the neighbourhood has been improved from a social and sanitary point of view by the construction of new streets and handsome buildings, in the place of the crowded courts and alleys where once swarmed the most degraded and criminal classes of a London population. But it may be doubted whether the class of visitors who are attracted to some of the buildings which have been lately erected are not more pernicious, because more insidious, foes to the morality of the school than the squalid denizens of Little Sanctuary or Thieving Lane.

If boys are tempted to imitate their elders, the opportunities are numerous and the facilities are great. No one is unaware that a Public School is an ordeal through which few pass unharmed. It may be also that boyish innocence

is only another name for boyish inexperience, and that neither can be long preserved. But besides the ineradicable pests of Public Schools, Westminster is threatened by dangers from which others are comparatively free. It is from the point of view of the moral perils which the school encounters that its meagre numbers are an unmixed evil. Such a defalcation of numbers as Westminster has sustained in the present century is at once an unanswerable sign of diminished confidence and a fertile source of further distrust. It has been said that there is no such Areopagus for fair play and abhorrence of all crooked ways as an English mob or an English Public School of the Edward the Sixth or Elizabethan foundation. The truth of the saying may be conceded with the important limitation that both mob and school must be large. The public conscience of a large society, to which many individual minds contribute, is rarely so deadened that immorality is sanctioned with the stamp of fashion. But it is otherwise in small societies. The influence of a few bad persons more easily leavens a small than a large number, and it is only in small circles that vice is brazen enough to move without a blush. Each of the

various bodies into which the school is divided are mischievously small. The College numbers forty boys; the largest boarding-house contains thirty-five. The example of the gratification of vicious tastes on all sides of the school is an evil in itself; but the danger is intensified when the moral standard, which is the chief safeguard against the influence of that example, is liable to fluctuations because the numbers are too few to maintain it at a consistently high level.

Among the defects which result from the cramped situation of Westminster, must be included the want of a school chapel. The deficiency is felt and acknowledged by the school authorities. But it is argued that the need is not so urgent, because the number of the boys who remain at Westminster on a Sunday are so few. There must, however, always be a proportion of the school, though possibly a small one, who are deprived both of the religious influence, and of the home intercourse which is its substitute. The want is supplied partly by the chapel of Henry VII., partly by the Abbey. Even the careless unimpressiveness of boyhood is probably awed by the first sight of the interior of Westminster Abbey; but such purely

sensuous feelings are soon effaced by familiarity. The service is there presented to the boys almost in an irreligious form and is looked upon by them, as even the masters have admitted, in a very different light to that in which school-services in school chapels are elsewhere regarded. The conduct of the boys themselves testifies to the reality of the want. It is in startling contrast to that outward decorum of behaviour which is conspicuous in the chapels of Public Schools. The early part of the service is disturbed by the grotesque appearance of a large and fashionable London congregation, jostling and jockeying each other for places. The sermons to which they are expected to listen are not for the most part calculated to fix the attention of schoolboys. Shadowy expositions of a negative faith, or barren discussions of a profitless eschatology, are poor substitutes for those direct and familiar appeals by which Arnold penetrated and magnetised Rugby. Yet no preacher would be justified in addressing himself peculiarly to the forty Westminster boys who are an infinitesimal unit in his congregation. If Sunday is irreverently treated, Saints' Days will not be more solemnly observed ; and the cold and formal school-services

on those days are not calculated to overcome old habits.

In athletics, as well as in studies, a lack of energy is conspicuous, and here again the buildings cannot meet the ordinary requirements of Public School life. Cricket and rowing may be too sedulously cultivated at many schools, and an absurd reverence is often paid to mere physical pre-eminence. But athletics are useful as incentives to healthy competition, and as diversions for boyish energies. At Westminster Oriental worship of athleticism would be preferable to languid neglect. In a school so situated every encouragement should be given to the pursuit of cricket, rowing, and football, because even if they are profitless pursuits, they are harmless and healthy distractions. The apathetic boy who plays at nothing gets into mischief. But at Westminster little stimulus is given to these pursuits. London provides an infinity of distractions for the leisure of educated men, and none of the masters identify themselves with any of the school sports, or foster, by the force of their example, any enthusiasm for success. Westminster in former days claimed such cricketers for her sons as Hussey, 'of Ashford town,' 'Charl-

ton' Lane, Balfour, Ashley Walker, and Bray. Now, during the past fifteen years, it has only contributed one eminent cricketer to either University. It does indeed still compete with Charterhouse, but this success is due rather to the weakness of its rival, than to its own strength. Since 1862 no race has been rowed against Eton, and the school has not produced more than one distinguished oarsman since the days of Forster, who, fifteen years ago, was famous at Oxford and on the Thames. The practice of the boys now takes place in the neighbourhood of Wandsworth, in consequence of the crowded and dangerous state of the river near Westminster Bridge, and the migration has put an end to the perennial family of Roberts, who so long filled the post of College waterman. In football alone the school still holds its own, and claims a large proportion of those who do battle for their Universities at the Association game. It possesses a magazine which threatens to die of inanition, and a debating society which flourishes from the collateral advantages of membership. It is dependent for bathing on the public baths of Smith Street or Charing Cross. Between the termination of football and the beginning of cricket or rowing,

a long and dreary blank occurs in the athletic life of a school. The void is generally filled by the rifle corps, by racquets, fives, gymnastics, paper-chases or beagles. Westminster cannot maintain a rifle corps, and is debarred from either of the two last-mentioned pursuits. A gymnasium has been provided, in one of the crypts, to supply the place of those recreations in the cloisters which disturbed the meditations of Addison. It has also two open racquet courts without either sides or back, constructed out of a blank wall and the paved school yard. These are the only amusements which the school can offer during the dreary months of February and March. In any school objectless loafing is a mischievous curse ; but at Westminster the leisure time of enforced inactivity is passed in the midst of the dangerous surroundings to which allusion has been already made.

Space does not permit us to touch upon the many peculiarities of Westminster school life, upon the epigrams, the silver pence with which 'Discipline helps opening buds of sense,' the names and duties of the monitors, the Latin forms, the tossing of the pancake on Shrove Tuesday. The play is too well known to need description. Founded in

the earliest years of the school, it has survived to the present day, interrupted only by panic of rebellion or deaths in the Royal Family. Other schools have meanwhile lost their peculiar institutions; Eton Montem, Harrow Butts, and the Shrewsbury play are things of the past. But at Westminster, Terence and Plautus have triumphantly held the stage in the College dormitory during three centuries. It is to be hoped that, in spite of all changes, it may long continue to flourish and to attract its crowds of enthusiastic strangers and loyal sons of the ancient school.

The history of the first 250 years of its career shows that Westminster held, and deserved to hold, a prominent place among English Public Schools. It obtained large endowments from the generosity of its Foundress or the gratitude of its pupils. It was closely connected with Westminster Abbey, and the chief of the ecclesiastical body was also head of the academical. It made for itself a large and aristocratic connection, and attracted generation after generation of the same families. It played a conspicuous part in political events, interwove itself with the career of many famous characters, and formed the background of many

picturesque scenes of history. It was ruled over by a succession of able masters, all of whom were learned, and some of whom were famous in their own and future generations. Its reputation for scholarship was brilliant and sustained ; its pupils won the highest honours and rewards the University could offer. In the athletic, as well as the intellectual competition of schools, it was ready to meet all comers ; and though roughness and disorder were often prevalent, the standard of its moral tone was pure and elevated.

During the same period it was the fruitful mother of poets, divines, lawyers, soldiers, and statesmen. It would have been strange had it been otherwise. The *genius loci* stimulated ambition by its associations, and encouraged perseverance by its examples of success. Young scholars have caught a generous enthusiasm from looking upon spots ennobled by names of power, and the monuments of those who have raised and extended the empire of the mind have produced strong impressions on sensitive and ardent dispositions. Saint Stephen's has rung with the brilliant fancy or robust eloquence of statesmen, who have, in exercise of their privileges, listened with bated

breath to the orators of their boyhood. Soldiers have been urged to a last effort for victory by the thought that, if they died in the struggle, their honoured resting-place would be within the walls of that Abbey which had looked down upon their mimic battles. In Westminster Hall were often heard the close logic and impassioned appeals of lawyers who, forty years before, had strayed across from the school, and struggled through the crowd to listen to the peroration of some distinguished advocate. The Abbey has echoed with the burning words of divines who had caught their first feeling of religious fervour, or first discovered their own gift of words, as they listened among their school-fellows to the stirring utterances of famous preachers. The same venerable pile must often have awakened the first inspiration within the minds of youthful poets who had sought the retirement of its moon-lit precincts 'to walk the studious cloister pale.'

The spot, with which the foundation, the history and the triumphs of the school are so inextricably associated, awakens the deep and almost romantic attachment of old Westminsters. Many of them, like those Italian patriots of the Middle Ages who

hoped to revive the ancient glories of the Roman Republic, *ont pris les souvenirs pour les espérances* ; but it is feared that the dream of the Westminster patriots must inevitably prove no less visionary and impossible of realisation than the aspirations of the mediæval statesmen of whom Madame de Staël wrote. Those who advocate the removal of the school, as the only means of restoring its life and averting further decay, risk the charge of disloyalty from their schoolfellows, though their love for Westminster is to the full as strong.

The school has dwindled to half its former size ; the social standing of the boys is lowered ; it has been deserted by most of its ancestral families. Instead of the six boarding-houses which, within living memory, were crowded to overflowing, there are but two. The prizes of Oxford and Cambridge are won by its ancient rivals and new competitors. It has lost its reputation for scholarship, and its renown on the water and in the field. The head master of famous Westminster pleads for protection against the competition of St. Paul's ; the captain admits that the school fails to carry off the prizes of the Universities. It retains its history and its endowments ; but, viewed by the light of

its present success, its wealth is an anomaly, its past an incongruity. The sun of Westminster has, in fact, set; and though the school is still, as it were, tinged with the flush of its departed glories, the roseate hues of its prestige cannot long contend against that obscurity into which it is momentarily sinking.

Many changes have already been made. The connection with the Abbey is severed, and the collision of interests between the academical and ecclesiastical bodies will transform the Dean from a *mens in corpore* into a thorn in the flesh. College has lost its peculiar character, since it is no longer recruited from boys already steeped in the traditions of the school, and is deprived of its exclusive claim on the University scholarships. The challenge has been abolished; even *Monos* has lost the attractions, while he retains the duties, of his venerable office. The privilege of attending Parliamentary debates is rendered valueless by the late hours of modern political life. The school will soon lose the more doubtful advantage of hearing trials by the removal of the Law Courts. The shades of Camden and Busby may be invoked to protest against the sacrilege of the removal of West-

minster ; but the learned antiquary would be diverted from his indignation by the new fields which the recent changes have opened for his research, and the stern pedagogue would turn his back upon a school which has discarded Busby's Greek Grammar.

The causes of the decline of Westminster are not hard to find. Faults in its internal arrangement exist, and may be removed. But the poison which has eaten into the very existence of the school and sapped the health and vigour of its life flows from the perennial source of its site and its surroundings. The site cramps the development of Westminster either as a public school or as a day school, prevents the supply of the buildings requisite for either, and, to use a sporting metaphor, so handicaps the head master that he cannot elect to win either with his boarders or his day boys. The pernicious surroundings of the school, which foster the physical lethargy of its boys, and expose its moral well-being to insidious attacks, have been sufficiently noticed.

Fifteen years ago the Public School Commission recorded their deliberate conviction that Westminster must either become a day school

or remove into the country.¹ That judgment was founded partly on their own observation, partly on the experience of the past and present head masters. It has been strengthened by the opinion of so acute an observer as the late Prince Consort, and is confirmed by the present condition of the school. Before 1868 there was no insuperable obstacle to the course which the Commissioners so strongly advocated, and for which they provided funds. The Public Schools Act has added no difficulty which Parliament cannot and will not readily overcome.

The question is one of sentiment against expediency. The severance of all associations with

The schoolboy spot
We ne'er forget, though there we are forgot,

would inflict a real sorrow on old Westminsters, and no Public Schoolman will deride the motives which prompt many of them to resist removal from the existing site. On the other hand, the general

¹ 'The true interests of the school demand that a decided step should be taken in one or two directions ; either it should remain a boarding school and should be removed into the country, or it should be retained on its present site, and should be converted into a school in which the foundation scholars should be day scholars, or day boarders, sleeping at their own homes.'—*Report of Royal Commissioners, 1864.*

public is directly interested in the administration of the school property, and justly requires that the results of large expenditure should not remain wholly disproportionate to the outlay. The alleged need of a metropolitan boarding-school affords no valid argument for the retention of Westminster in its existing constitution or situation, for the fact that only one-third of the present boarders reside in London clearly proves the unreality of the want. Yet whenever the reversion of the three houses in Dean's Yard falls in to the school, Westminster may be irrevocably pledged, by the expenditure of fresh capital, to remain where it is, and as it is. It is to be hoped that the governing body will not then, in deference to the sentimental objections of a few individuals, hastily set aside the advice of the Commissioners, supported as it is by the past history of the school and the opinion of experienced masters. But if they do not intend so to act, why do they hesitate? It is idle to patter charms, if the evil needs the knife. The alternative proposed by the Commissioners was either to retain the existing site as a day school, or remove into the country as a public school. By the complete conversion of Westminster into the West End

day school, which it is now rapidly becoming, an educational want might possibly be supplied at the inevitable cost of the destruction of College. The revenues of the foundation would furnish so many scholarships, in addition to the existing University endowments, that Westminster might compete successfully with other day schools. But this change of character would be absolutely fatal to those school traditions which are a cherished heritage. If, on the other hand, it were removed into the country, those traditions would be guarded with jealous care as the proofs of ancient and honourable descent. The removal of the school does, in fact, involve a far less radical change than its transformation into another character. Aided by all the advantages of a country situation, a brilliant future might yet await it worthy of its brilliant past.¹ Railways have annihilated time and space, and the expenses of a boy's journey are but slight. Away from London, it might yet revive its ancient triumphs, regain its reputation, recover its position and connection, and once more enrol upon its list

¹ Charterhouse has, in the few years which have elapsed since its removal to Godalming, increased from 130 to 500 boys.

the old ancestral names. There is still time to
transplant Westminster where

Something ere the end,
Some work of noble note may yet be done,
Not unbecoming men that strove with gods.

MARLBOROUGH.

MARLBOROUGH is justly proud of its position as the most successful of the younger public schools of England. Not yet forty years old, and in spite of the many and great misfortunes which, especially in its early years, very nearly caused its extinction, it has in intellectual and physical success already surpassed some, and rivals the rest even of the older schools. The two pictures of Marlborough, as it came into existence in 1843, and as it exists to-day, together with the intermediate history which connects the one of these pictures with the other, are of vivid interest.

In 1843, certain people, having conceived the idea of founding a school in which the sons of clergymen should be educated in an inexpensive, practical, and simple way, formed themselves into a council composed of ten clergymen and nine laymen. This council founded the new school and regulated it

during the first two years of its existence. The first charter, by which the title of Marlborough College was given to the school, was not granted till 1845, two years after it was opened.¹ It virtually only confirmed the organisation of the school as arranged by the original founders. The government of the school was left in the hands of the council, consisting of twelve clergymen and thirteen laymen, which was elected by and from the number of the life-governors. Donors of 100*l.* to the school funds became life-governors, with the right of always having one nominee in the school. Boys were only admitted to the school on nomination; but the right to a single nomination might be obtained by anyone in return for a donation of 50*l.* Sons of laymen were admitted to the school; but the number of these was not to exceed one-third of that of the sons of clergymen. For the former, the yearly charge for education was 52*l.* 10*s.*; for the latter, 31*l.* 10*s.* A considerable sum of money received for nominations before the school was opened was spent in acquiring and adapting a suitable building.

The Great Western Railway had just taken the

¹ An additional and supplementary charter was granted in 1853.

traffic from the well-known coach road which runs from London to Bath through the small Wiltshire town of Marlborough. The Castle Inn at Marlborough had marked one of the chief stages on that road, and had been one of the best inns in England. But, having depended solely on the custom of coach passengers, its occupation was now gone ; and on the 5th of January, 1843, it was closed for ever as an inn. The same building was opened on the 23rd of the following August as Marlborough School.

The place was well chosen. The nature of the country round a great school is of considerable importance. It should, if it is to give full scope to and to develop the various tastes of its boys, be placed as remotely as possible from town life, in a healthy, varied, unenclosed, and beautiful country. The site chosen for the new school fulfilled these requirements in a high degree. It was remote from any great centre of life ; for the town had ceased to be of itself of any importance. In the midst of the Wiltshire downs, the country is eminently healthy. Seven miles of forest and the meadows of the valley of the Kennet make it varied and beautiful ; and, as regards its interest,

it has much, perhaps more than almost any other part of England, to recall its old history. The great stone circle at Avebury, the artificial hill at Silbury, the various 'camps,' on the downs, and innumerable other 'ancient monuments,' lend interest of this sort to the surrounding country. The very ground on which the school stands has a long and connected history. When eight years after the school was founded, he who was then head master told to Marlborough boys the history of their school home, he had to tell how the great mound standing among the school buildings was made in the so-called Druid times, and, with the stone-circles of Stonehenge and Avebury and with Silbury Hill, formed part of a great system of such works ; how, in the eleventh century, this mound became the site of a royal Norman castle ; how Henry the First held court in this castle ; how in the wars of Stephen its inhabitants sided with the latter ; how Parliament met within its walls in 1267 ; how it was a royal possession till the time of Henry the Eighth, who devised it to Katherine Parr ; how by her marriage after the king's death, with one of the Seymours, it passed to the latter family ; how it was defended by Roundheads against Royalists,

and then by Royalists against Roundheads ; how the original castle having finally disappeared, the Seymour to whom the place then belonged built himself a great Elizabethan country house on the same site, getting the design of it from Inigo Jones ; how it was surrounded by a quaint and famous Dutch garden ; how Dr. Watts, celebrated for his hymns, was entertained in it ; how ' The Seasons ' Thomson, being also entertained, got drunk in it ; how its owners, getting tired of it, deserted it, let it as an inn, and finally sold it to one of the Ailesbury family ; how it became one of the most famous inns on the Bath road ; and how the very same building became the original and central building known as ' C House ' of Marlborough College.

The school met for the first time on the 23rd of August, 1843. The buildings, which consisted only of the old inn and of a large schoolroom, now divided into class-rooms and situated behind the present ' Upper School,' were not complete, but were sufficiently advanced to afford all absolutely necessary accommodation ; and certain members of the council were on the spot busily and personally superintending the final arrangements. More than two hundred boys arrived, of whom only twenty-five

were more than fourteen years old, and fifteen were of the ages of seven or eight. A few had been transferred, with the head master, from Kensington Grammar School ; a few more had perhaps been at some good school, but, if so, had in most cases left such school for no cause likely to make them valuable acquisitions to young Marlborough ; but by far the greater number were Public School boys for the first time that day. They were, according to one of their number, 'a very mixed set, and some of them rather rough.' The elder were, as a rule, naturally the least promising, and the most promising were generally the youngest. Of course they were entirely without the feeling, which is as breath in the body of a Public School, that each boy is a responsible member of one great body.

The head master appointed by the council was Dr. Wilkinson, who had before occupied a similar position at Kensington Grammar School. Though he himself had never been at a Public School, and though he had, as it afterwards appeared, no conception of the spirit of such a school, it was his task to mould the unpromising material into the required shape. He set to work with even great, but misdirected energy ; for, taking more responsibility

on to his own shoulders than any one man could possibly bear, he tried to exercise authority over the boys directly instead of through the assistant masters.

There were five of these assistant masters. In number they were far too few ; and they were not too well chosen, for none of them, some from one cause, some from another, could supply that which their chief and the school mainly wanted, understanding of the nature of a Public School. Nor indeed, had they possessed this understanding, would it have been of much use to them, for they possessed authority only during school hours, and within their own forms.

The boys all lived together in one house, under the immediate and sole superintendence of the head master, instead of being grouped into sets of manageable size, each under its own house master, in his turn subordinate to the head master, as they are in other schools, and now are at Marlborough.¹

The distribution of the boys into forms was a

¹ When two new dwelling houses—those now called, with a strange want of imagination, A and B—were built, while Dr. Wilkinson was still master, an assistant master was assigned to each of these two houses, to superintend it ; but even then only with authority over the boys when within the building.

matter of difficulty. Nearly all were fitted in age for the central, in knowledge for the lower forms ; very few were fitted in age, still fewer in knowledge, for the upper forms. However, six divisions were at last arranged. Of course the standard of learning in the Sixth, or highest form, as, indeed, in the whole school, was at first very low ; but Dr. Wilkinson, who was not only a good, but also a hardworking and patient teacher of Latin and Greek, gradually raised this. The boys in the Sixth Form were made prefects ; and, in spite of the fact that they themselves were without experience, and the school was without tradition, to guide them in the duties thus imposed upon them, they for a time kept order with considerable success. The head master had a special class-room in which he taught the Sixth Form, but the other forms usually sat in common in the big schoolroom. In the latter place, great strictness and severity prevailed during school hours. The assistant masters, who were not all fitted even in soundness of learning to command respect, were apt to enforce their authority by a free and severe use of corporal punishment.

Nowhere was the absence of Public School feeling more apparent in young Marlborough than in

the boys' games. There was no organised system, and there was no one to organise such a system. The boys could not do it ; for the older among them, who would under ordinary circumstances have been the leaders in such games, had never learned by being themselves under similar leadership. The masters could not do it ; for at no school was it then customary for masters to have social intercourse with boys, or to join in their games, and, even had it been otherwise, the masters then at Marlborough were of a kind specially unfitted for such an undertaking. Thus it happened that the boys amused themselves individually or in sets, each after its own fashion, and without reference to others : and amusement too frequently took the form of wandering about the country, doing as much mischief as possible. No master, except Dr. Wilkinson, having authority over the boys when outside the house and form, they were generally able to do what they pleased without much fear of punishment. On the other hand, Dr. Wilkinson exercised his authority in an unnaturally vexatious manner. Afraid to trust the boys beyond his own reach, he not only fixed numberless and irksome bounds beyond which they might not

wander, but he also instituted a roll-call which took place, not, as might naturally be supposed, at fixed hours, but at any time at which he chose to send orders that the school-bell should be rung.

The history of schools tells of no more curious event than this sudden coming together of a Public School, formless, traditionless, not a week old. Few of those who were intently watching the school which they had founded, could have retained much hope as they saw it growing older.

Now it is a very different place. In place of the desecrated garden in which stood only the converted inn and the barn-like school-room, is a large and long gravelled courtyard, almost completely surrounded by the red brick buildings of the school. The old inn building still exists, and occupies one end of the court: but side by side with it stand many other buildings; a chapel, a dining-hall, two dwelling houses corresponding in use to the original house, various class-rooms, and a wilderness of racquet and fives courts. A wide path runs between two rows of young lime trees along the centre of the court, from the gates at one end to the big-columned porch of the old house at the other. The appearance of the court is practical rather

than beautiful. None but Marlburians admire it.

Behind the old house is all that is left of the once famous and beautiful old garden of the Seymours, still in some degree beautiful, because of its well-grown trees, its fine broad terrace, and its 'Druid' mound with winding walks and dense yew-thickets, and only a few years ago yet more beautiful, because of its huge quaintly-clipped yew-hedge.

There are three large dwelling houses within the college walls. One of these, called A House, was originally devoted entirely to the lower school ; but a few upper-school boys are now, for some rather unintelligible reason, allowed to live in it. The other two, the old or C House, and the new or B House, are each divided into three parts called 'houses.' Each of these six 'houses' accommodates about forty-five boys, under the immediate and personal charge of a special unmarried 'house master.' There are also three 'houses' in three separate buildings beyond the college gates, each accommodating about fifty boys under the charge of a married master. Four other masters, who live in the town, also take a few boarders into their

houses. There are also ten day boys, who board at their own homes, but in other respects belong to the school. Before a boy enters the school, his parents select the 'house' to which he is to belong. The advantage of the in-college houses is that they are managed on the simpler, more Spartan system which once prevailed exclusively at Marlborough, and which made Marlborough what it is. The advantage, or perhaps the disadvantage, of the out-college houses is, that in them the boys get somewhat greater personal luxuries, have, for instance, private studies. The charges for boys in the out-college houses are naturally more, by some 20*l.* a year, than for those in the in-college houses. But in all cases, each boy is assigned to, and lives in close connection with, some special house master, who acts *in loco parentis*.

The house masters of the in-college houses, and of the lower school, do not provide board for their boys, that being supplied entirely by the college, and under the superintendence of the college bursar. The meals for all are provided in the common hall. There is no fault to be found in the quantity of the food ; and there could be none in its quality but that there is too great and unnecessary monotony

in the food supplied, though probably this fault exists in no greater degree at Marlborough than at most other schools. The dinner in hall is shared also by the boys belonging to the out-houses, but the other meals for these boys are provided in their own houses, and by their own house masters. The board of the few boys living at home or in the private houses of some one of the masters, is of course provided for them respectively by the parents or the master with whom they live.

In each of the three in-college buildings there is a matron, who has sole charge of the clothes of all boys living within that building, and who is responsible, not specially to any particular house master, but to the college bursar.

Nor has the house master, whether in college or out, anything to do, *quâ* house master, with the form work of the boys in his house. For purposes of instruction, all the boys, with the exception of those in the lower school, who live in a separate house, are distributed into forms, irrespective of their houses. The house masters are also form masters, but the two offices are totally distinct; and except, perhaps, accidentally and temporarily, a boy is not, as regards his form work, under his

house master. The house master, as such, acts therefore solely in place of the parent.

Of course in each house, excepting once more the lower school, there are boys of all ages and from nearly every form. Each house has, therefore, its prefects, that is, those of the Sixth Form who happen to belong to the house. To live in the lower school, where there are of course naturally no Sixth Form boys, a few supernumerary prefects are told off from other houses. The prefects, subordinate to the house master, keep order in the houses. Each dormitory also has a 'captain,' appointed by the house master, responsible for its order. Some of the dormitories are very large, and not being divided into 'cubicles' or otherwise, the number of boys in these is perhaps yet unduly large, though it has been considerably reduced of late years. On the whole, however, the order, comfort, and decency within the dormitories are sufficiently good. The one fault which we must point out in the purely domestic arrangements is, that the accommodation for bathing is very far from sufficient. In the summer, the boys of course use the open-air bathing place: but in the winter it happens in some houses, especially in C House, that

boys have to struggle hard for a very occasional bath. A covered swimming bath, the water of which should be kept at an even temperature, is very urgently needed.

Community of houses forms the closest social bond within the school. Each house is in itself a completely organised social body, of which the house master is the head, and in which each boy takes rank according to his merit—sometimes shown in school work, sometimes, perhaps, in school games. Its members live together; they take their meals at one table, though in the common hall; and they have their own cricket and football teams, and their own 'house ground in the playing field.'

Not the least valuable feature of a school is that the mutual intercourse of its boys should be, before all things, frank, honourable, and manly. In this respect Marlborough ranks high; a fact which is probably largely due to the circumstance that at least the in-college boys live almost every moment of their school life in public. It is difficult for any one person, whatever his relation to a school, to express a decided judgment on the moral tone of that school. Except in schools in which the stan-

dard of morality is unusually low, any deficiency in moral tone is confined to one or more sets of boys. To obtain sufficient data from which to pass an absolute judgment as to the average tone of morality in a school, it would, therefore, be necessary to consult a large number of those who, some as boys some as masters, have seen the school from very many points of view. So far as we have been able to do this in the case of Marlborough, it certainly appears that the gravest forms of immorality possible among boys are happily unknown ; that smaller moral faults, as is natural, occasionally occur ; and that the general tone of conversation and thought among the boys is decidedly good. Probably the very worst charge that can be brought against the moral tone of the school is that at times a sort of epidemic of prevarication, a youthful display of sophistry, has attacked a small number of the boys, and has been as frankly and freely condemned by a somewhat larger number, as might have been hoped. But a school of nearly 600 boys, of which this is the worst that can be said, may certainly claim the honour of a good moral tone.

Closely connected with, if indeed it is not part

of, the subject of morality, is that of bullying. Serious cases of the unjust use of brute strength have rarely occurred, and are very readily condemned by public opinion. Fagging, which is sometimes thought to degenerate into bullying, exists at Marlborough only in such modified form that it is certainly no evil. In the older schools fagging is a traditional usage which, with much harm, probably always did much good, and which, being now much modified in form, probably now does almost unmixed good. Marlborough, having no such traditional usage, has adopted a system of fagging, sanctioned by authority and fixed by written rules. Boys in the Sixth Form, and, at cricket, those in the first eleven, are alone allowed to fag; all below the Fifth Form are liable to be fagged. Social fagging, the rendering of domestic service by a small boy to a bigger, may therefore only be exacted by the Sixth Form. As a matter of fact such cases as that so often derisively or wonderingly quoted by foreigners, of the young English gentleman who is compelled to black the boots of another slightly less young English gentleman, never takes place at Marlborough. Members of the eleven may fag only at cricket, and may not fag any boy in a

form higher than or parallel to their own ; nor may any boy be fagged at cricket for more than an hour and a half a day. That even this mild system of fagging is still more mildly enforced, may be gathered from the fact that boys, without intentionally shirking and without being especially favoured, occasionally pass through their whole career without being once fagged. There are those who think that it might be to the advantage of Marlborough boys in after life if rather more freedom were allowed in this matter of fagging.

Prefects, being entrusted with the duty of preventing the infringement of school rules, are allowed to inflict certain punishments. A single prefect may confine a boy to gates for three days, may set him a certain small number of lines to learn or write, or, in the presence of a second prefect, may cane him with moderation. A court of prefects has similar but somewhat greater power of punishment. A boy is not necessarily a prefect because he is in the Sixth Form, but only becomes such if he is thought to be fit for the responsibility by the master. We have never heard complaint seriously made of the abuse of prefectorial power.

In the relations of the masters, both among

themselves and toward the boys, Marlborough is especially fortunate. The unanimity of the assistant masters and their cordial co-operation with the master are especially fortunate. The greater number of the assistant masters are unmarried men, who live in college, each having his own rooms, and all sharing the Common-room for meals and other social purposes. The constant presence among the boys of so many masters, free from private domestic ties, is the specially valuable and almost peculiar feature of Marlborough. The old sense of false dignity which once kept the masters from showing their interest in the boys when out of school, and from joining in and so raising these interests, has of course passed away, here as at all other Public Schools ; but the opposite habit, the complete mingling of masters with boys, has developed perhaps more at Marlborough than at any other school. This is much to the advantage of the masters, in that they can now enter with far greater spirit into their task, since this is now no longer merely to drive a certain amount of letters into the heads of their boys, but to influence the whole lives of their boys during the school year. It is also, and correspondingly, much to the advantage

of the boys, since they regard masters no longer as enemies but as friends. Masters and boys treat each other as gentlemen. The benefit of the system is apparent in many ways in boys who have been under its influence, and in no way more than in the increase in frankness, manliness, and unaffected bearing among the boys. At the risk of incurring a charge of want of gallantry, we must express our belief that these good results are especially due at Marlborough to the fact that so many of the masters are unmarried men, and have therefore more opportunity of sharing the lives of the boys. It is therefore, we believe, a dangerous thing and one not unlikely eventually to decrease these good results, that a growing tendency has been shown at Marlborough of late years to allow the masters to marry and to live away from the college.

For purposes of instruction the school is divided into two parts, the upper and the lower school. The lower school is simply preparatory for the upper, and is managed in exactly the same way. Believing as we do that one of the greatest advantages a boy can have is that he should spend the whole of his school life at one school, we are of

opinion that the existence at Marlborough of the lower school so little separated from the upper, since it makes this possible, is therefore a valuable feature. The upper school is again divided into a classical and a modern part.

In the classical school the work done is of course chiefly Latin and Greek, together with a certain amount of mathematics. French is, however, regularly taught in all the forms. A small amount of history, either ancient or modern, the latter often in connection with teaching in English literature, and some geography, are taught. Natural science, such as chemistry, acoustics, and physical geography, are taught in the Fifth and Upper Fourth Forms; and opportunity of learning German and drawing, as extra subjects, is given to all boys whose parents consider it desirable. An hour on Sunday afternoon and another on Monday morning are devoted to divinity. In connection with the upper school there is one relic of Marlborough's barbaric age against which we must protest. In the earliest days nearly all the forms were taught in one large room. Now there are a considerable number of separate class-rooms. But several forms are yet, by means of much shouting

taught at once in the big 'upper school.' This is greatly to the disadvantage of the masters, and yet more so of the boys. The well-known success of Marlborough boys at the Universities is a sufficient proof of the soundness of the instruction afforded in this part of the school.

The modern side was founded to provide the sort of instruction best fitted to prepare boys intended, not for the Universities, but either for commercial and professional careers, or for the Home and Indian Civil Services, or to pass through Woolwich and Sandhurst into the army. Many boys have a special capacity for the studies best suited to advance them in such careers, a special incapacity for classical studies. It is highly desirable that the demand for such special education should be supplied. It is obvious that the desired result is to be best obtained by teaching not classics, but modern languages, together with a larger amount of mathematics, drawing, and natural science than is usual in the old Public School instruction; and by at the same time subjecting these modern-school boys to the same educational influences when out of school as have produced such good results in the old Public Schools.

The subjects principally taught in the modern school at Marlborough are French and German, modern history, English literature, geography and mathematics. No Greek is taught, and no Latin, except as an extra subject, to those boys whose parents desire it ; but boys who, intending to go to Cambridge, have entered the modern school for the sake of the greater mathematical advantages which it offers, are permitted, when in the highest forms, to share to some extent in the classical studies of the parallel forms in the classical school. The amount of teaching in divinity is the same as in the classical school.

Drawing forms part of the regular form work. Perspective, model drawing, or geometrical and freehand drawing are taught to the forms according to their standard of knowledge. Boys intended for such examinations as those at Cooper's Hill are separately taught any other form of drawing which may be required at those examinations. Special classes are also formed for any other special subjects required for such examinations, and for instruction in book-keeping.

Natural science, as exemplified in the subjects mentioned as being taught in the classical school,

except that, strangely enough, chemistry has at least recently been omitted in the modern school, is taught to the upper half of this school. Occasionally, in the case of some boy high up in the modern school, who has shown exceptional capacity for some special study, such for instance as that of mineralogy, arrangements have been made by which he has been allowed to leave undone more or less of the regular school work, and to devote the time thus gained to his special subject.

The task undertaken in the modern school is without doubt harder than that in the classical. One difficulty arises from the youth of the modern school. It is still working in the dark, experimenting, as it were, as to the best means of giving the special education at which it aims. The masters, unlike those in the classical school, have therefore no definite and traditional line of instruction to which they may steadily adhere. This difficulty will naturally pass away in time. But there is another which threatens to be more enduring. In the classical school, as the instruction of the boys advances, their intellects become more and more concentrated, not only in the individual, but also in the whole mass of the boys at any one parallel

Marlborough.

stage of instruction on the one main subject of instruction ; but in the modern school, each step in the instruction of the boys tends to drive the interest both of individual boys and of their whole mass in more and more widely divergent directions. This is shown at Marlborough in the upper part of the modern school by the fact that it has been found necessary to form various separate and extra classes for special subjects, and by the occasional granting of special permission to follow up special forms of study. To meet this, the masters should, therefore, be of different and far more wide education than those in the classical part of the school. But, as a matter of fact, owing mainly to the necessity of maintaining discipline, only Englishmen and University men are eligible as masters ; and these having, as a rule, received chiefly either a classical or, perhaps by great good fortune, a mathematical education, have generally, at the very best, but a slight acquaintance with the subjects chiefly taught in the modern school. This difficulty was met to some extent from the very first by having a separate set of mathematical masters, who at stated times take the forms from the masters especially attached to them ; and it has recently

been still further met by the appointment, in a similar way, of separate and special science and drawing masters, all these special masters being, in point of education, specialists, and yet equivalent to the regular form masters, who, after all, are also specialists, that is, specialists in classics, in a subject which they are not called upon to teach. The regular form masters now therefore have only to teach history, geography, grammar, composition, divinity, and modern languages. All these subjects, with the exception of the last, they are, of course, to some extent able to teach. But the last is far the most important ; for the real teaching of modern languages would be the most important and valuable feature in the modern school. The difficulty is great ; but not until it has been satisfactorily met can the modern school claim to be really successful. Of course the form masters, when they undertake to teach modern languages, most conscientiously strive to the very utmost to learn these languages ; but, as is almost invariably the case with adult Englishmen striving to do this, they succeed in mastering the form, but fail utterly to enter into the spirit of the languages. Their teaching of these subjects is therefore necessarily

lifeless, and, except in the case of very exceptional boys, without any enduring result. There is one possible way of meeting the case. A system of special masters for special subjects has, as has been explained, already been partially adopted. This system might be extended so as to replace entirely the present form system. The number of masters would be the same ; but each would be a specialist—one, for instance, in French, another in German, a third in natural science—and each, instead of being attached to a particular form, would take every form in turn in his special subject. Even such a subject as geography might, with very great advantage, be taught by a specialist ; at any rate the present teaching of this subject is bad. Some years ago it was taught by means of such lifeless text-books as Cornwall's 'Geography ;' now it is nominally taught 'orally,' the form master being supposed to get up the subject as best he may and from what authorities he pleases. This latter method would be excellent if the teacher had made a special study of geography. The difficulty which would arise if this system of specialists were adopted, of settling the relative places of the boys, might be met by making this dependent on the

average of the results of each boy's work in all the various classes ; and the possible danger that the boys might suffer from having no one master to guide their general instruction might be met by the appointment of one man of wide and general education, and of still wider intellectual sympathies, to the mastership of the whole modern school, with general power of superintendence over all the boys. To find such a man would doubtless be difficult ; but it would be easier than, the only really tenable alternative, to find enough such men to assign one to each form. Nor, the number of masters being the same, need the expense be much greater with the one system than with the other.

Meanwhile, the difficulties of the modern school are intensified by the fact that it is, and was to a still greater extent, a refuge for idle boys. The work to be done being very diffuse, and the masters not always being themselves sure of what they teach, it is far more difficult to keep a hold on the boys, and, if necessary, to force them to learn. It is certain that boys really anxious to learn do, for all except University purposes, gain more in the modern than in the classical school. In the case of boys in the Woolwich and other extra classes

not only is the amount of work which is done greater, but even the hours are longer. But it is equally certain that a modern-school boy can, if he chooses, and far too often does, more easily shirk serious work, and that, for this very reason, inveterately lazy boys not unfrequently persuade too easy or too unsuspecting parents to allow them to enter the modern school. No parent should, therefore, without very thoroughly knowing the nature and intentions of his son, allow him to enter the modern school ; and the house and form masters of boys should insist on each individual parent being careful in this matter.

But in spite of these defects, the modern school is to be congratulated on the results which it has achieved. The records of Woolwich, Sandhurst, Cooper's Hill, and the Indian and Home Civil Services, as well as the unrecorded lives of many old Marlburians now doing good service in professions, in the arts, and in commerce, in all parts of the world, vouch for this. But having done so much it should strive to do more ; and until it has wiped out the defects which still remain in it, should not, as it now seems somewhat inclined to do, rest content.

A few further words must be said as to the teaching of natural science, both in the classical and in the modern schools. A great step in the right direction was taken when, some ten years ago, a special master of first-rate scientific attainments was appointed for the instruction of the whole school. But unfortunately this was allowed to give the death-blow to a system which, though then of recent origin, was gaining ground. Certain of the form masters, having a liking for certain branches of natural science, especially for botany, physiology and geology, had begun to teach one or other of these subjects to their own forms. If, to make our meaning clear, we may for once draw a distinction between natural history and natural science, we will say that certain of the form masters had begun to teach natural history before the science master was appointed to teach natural science. When the science master was appointed, this teaching of natural history entirely ceased. This is to be regretted, partly because the science master, being naturally himself a specialist in certain branches of science, makes no attempt to teach any but his own subjects; and partly because, while that which we have distinguished as natural

science is of greater educational value in the case of boys of greater capacity, natural history is of greater educational value in the case of boys who, as the authors of the Shorter Scotch Catechism say, 'are of weaker intellect.'

At Marlborough a system of examinations by the head master, called reviews, gives unity to the whole instruction afforded. Several times in the course of the year each form throughout the school is personally examined, or reviewed, by the head master in the work done by it since the previous review. This gives the head master a knowledge of the work of the whole school, a power of control, and an opportunity of observing the special powers of any individual boy.

About twenty-five hours in each week are occupied by school instruction. In the winter there are two 'fag-days,' two 'non-fag days,' and two half-holidays during the week; that is to say, on two afternoons in the week work occupies two hours, on two it occupies only one, and on the other two afternoons no work is done. In the summer the hours of work are somewhat differently arranged, but are the same in number. In addition to the above hours, every boy below the Sixth Form has to

be at his desk, preparing his work for the next day, for an hour in the evening ; one of the assistant masters is responsible for the preservation of order and quiet during this time of preparation. On Sundays only one hour's work is done, in the afternoon.

To aid the regular school work there are many institutions available to the boys. These may be called the humanising influences in the school life of the present day. The Adderley Library, originally presented by Mr. McGeachy, one of the founders of the school and one of its greatest benefactors, now contains upward of seven thousand well-chosen books. It is open to boys in the Sixth and Fifth Forms. The room at present used for the library is now far too small, not only for the books, but for the boys ; and its usefulness would be greatly increased if more space were given to it, and if it were opened, at least occasionally, to boys below the Fifth Form. A reading-room is open at certain hours to boys not privileged to use the library. A large hall, called the Bradleian, is available as a sitting-room to boys holding school scholarships and, if space permits, to a few other boys of exceptional promise, selected by the master.

This brings us to the important subject of the supply of quiet and orderly places in which boys may sit and work. Only those in the Sixth and Upper Fifth Forms and boys belonging to the out-houses have private studies. A few boys in each in-college house have the privilege of sitting in the class-room attached to each house. Yet a considerable number of in-college boys have to live during the day and to prepare their work in the huge and noisy 'upper school,' or in the modern school, which though more orderly is quite inadequate in point of size. A very evident improvement in the order maintained in these two rooms has taken place during the last ten years; but it is desirable that every boy in the school should have some quiet and orderly place in which to sit and work whenever he chooses.

The Natural History and Art Societies are also worthy of notice. The former, which was founded by boys, with the invaluable help of one of the masters, who has held the presidency till a few months ago, is now in its seventeenth year. It has brought together a very fair museum and library, which only need space for convenient arrangement to be of very great use in interesting all boys and eliciting

the special capacities of some. The society and its museum has certainly already been of great use to some who are now old Marlburians. The college authorities have now claimed the museum as their property ; and it is to be hoped that they will speedily do their utmost to give it the extension now very necessary to it. The Art Society, which is of much more recent origin, has also, as a sketching club of the ordinary kind, done good work, of a kind which but a few years ago would have been deemed impossible among boys. A collection of excellent casts from the antique is now being formed by subscription and donation, and is being arranged round the walls of the Bradleian. This, as illustrating and lending interest to the classical reading of the boys, deserves every encouragement.

Now and then, and this more especially lately, a cry has been heard that the boys are becoming less manly, less simple in their tastes, more ready to complain of hardship ; and there are those who attribute this supposed weakness to the too abundant introduction of such humanising influences as those of which we have just spoken. The fault, however, if it exists, is probably to be attributed

to the increasing supply, not of these intellectual luxuries, but of personal and bodily luxuries. The formation of the out-houses has, we fear, something to answer for in this respect. It will be an evil day for Marlborough when it loses the simplicity of life which was one of the chief reasons for its existence, and which long characterised it ; but that this result can be brought about by the introduction of any number of such influences as are likely to develop the minds of the boys is impossible.

Considering the youth of the school it is well supplied with exhibitions, scholarships, and special prizes. Nine exhibitions, three of 50*l.*, three of 40*l.*, and three of 30*l.* a year, are annually given to boys going from Marlborough to the Universities. There are seventy so-called foundation scholars in the school ; but the name is somewhat misleading. It has already been explained that, according to the original scheme of the founders, the sons of clergymen, for whom the school was especially intended, were to be educated for a less sum than the sons of laymen. This rule was long observed ; but recently it having been found that the charges on the boys generally were unremunerative, the terms of all boys, whether sons of clergymen or of laymen, were

raised to 80*l.* a year. But, as some concession to the original intention, it was arranged that one-third of the admission should be awarded, by competition, to sons of clergymen, that the charge for boys so admitted should be only 50*l.* instead of 80*l.*, and that these boys should be called 'foundation scholars.' We are not sure that a curious question might not be raised as to the right of the council to make this departure from the founders' intention. Special prizes have been founded by benefactors in so great number and for such a variety of subjects that it is impossible to enumerate them here.

It would hardly be necessary to say anything of the boys' games, which are now organised as well, in much the same way, and with much the same success, as at other schools, but that it is in the system of games that the greatest blot on Marlborough as a place of general education—as distinct from instruction—exists and is sanctioned by authority: a blot which should of itself make any parent hesitate and inquire well into the nature of his son before placing him at the school. The evil alluded to is that of compulsory games. Every boy, whatever his inclination, is obliged on every

day in the week to join in the general games, each in its season ; and no boy may on any day of the school year absent himself from the playing fields, except on the rare occasions on which he succeeds in getting special permission to do so. The system is of but recent introduction ; and it is very hard to understand how it can possibly have obtained the sanction of the school authorities. While there has happily been a growing tendency to allow all possible latitude in the matter of school work to boys of various intellects, in the hardly less important matter of recreation, this sudden and utter check has been given to the development of variety of character. House masters urge in favour of the system that only in that way can they know at every hour of the day where each boy is and what he is doing ; and also that it prevents boys from becoming that worst of all things—whether at school or elsewhere—‘ loafers.’ By a large majority of the boys themselves these arguments would doubtless be backed by the undeniable assertion that the games to which the majority choose to devote their whole leisure time are bettered in proportion as the numbers joining in them are greater, and by the very untenable assertion that it is there-

fore not unfair that the minority should be compelled to work at playing for the benefit of the majority. The fallacy of this last reason is so transparent that it is unworthy of further notice. As regards the first of the masters' reasons, we had always understood that an important feature, perhaps the most important, in a Public School is that each individual boy should be allowed a certain amount of liberty, and should not, as in a private or a foreign school, always be obliged to hang on to the coat tails of his usher. If a house master is really so nervous that he cannot endure that his boys should be out of his sight for an hour or two, it is time for him to resign his Public School mastership and to set up a nice little 'dame school' for a limited number of young and delicate children. The second argument, that it prevents loafing, at first sight seems to have some force ; but it soon becomes apparent that the prevention goes too far. It does doubtless save a very few of the very small minority of those who would not of their own accord join in games from merely idling away their time ; but in so doing it prevents a large majority of that minority from developing their own powers of observation and imagination in the forest, on the

downs, or in other innocent but useful ways : and it is surely monstrously unjust that the very few who are idle by inclination should be saved from their idleness at the cost of ruining and stunting for life all those whose special talents lead them sometimes away from games and in other directions. The average athletic Public School boy makes, doubtless, a very good and useful man in after life ; but a boy whose tastes, either for school work or for the sights and education of wandering, cause in him a distaste for perpetual games, is quite as likely to make as good a man in the end and to throw back a more marked lustre on his school. At any rate, it should be the very best part of the spirit of a Public School that its boys should be allowed to develop in whatever direction they best may, so long as this is not detrimental to the interests and fair name of the school. It can never happen that in a large and thoroughly established Public School, situated in the country, too little time and too little energy is devoted to games.

Probably the real reason why the system has been adopted is to be found in the fact that house-feeling—the *esprit de corps* of each house, and its desire to surpass all other houses in the playing

field—has been allowed to develop so far, both in house masters and in their boys, that it has completely overpowered all other reason ; and consequently the members of any one house, whether master or boys, think far more of advancing the glory of their own house in the matter of games than of advancing the interest of the school on the whole. The house master, in his efforts to attain this end, to make his house the first in football or in cricket, has thoughtlessly laid violent hands, not indeed without the approval of most of the boys, on the time which should be the property of each boy.

We had nearly closed our description of the school as it is at present without any mention of corporal punishment. One hears so little of it at Marlborough that we had nearly forgotten it. We remember noticing it as customary among Marlborough boys that each should carry a small cushion about with him. We at one time supposed this custom to be an interesting relic of a time when flogging was so frequent as to necessitate this carrying about of something wherewith to soften the hardness of the school benches, and we regarded these cushions with interest as rudimentary, or

rather degenerated organs, no longer used for their original purpose. But the flogging age, if it ever existed at Marlborough, has left no other trace. A flogging by the head master—who alone has the power of infliction—is now so rare that it would be almost as difficult to meet with a flogged Marlburian as it is, according to tradition, to find an unflogged Etonian.

Having now described Marlborough both in its earliest and most unpromising stage and in its present and most flourishing condition, we have only to trace the steps by which it passed from the one stage to the other. As Marlborough belongs to the class of schools in which the head master is of the utmost importance, the welfare of the school depending almost entirely on his character and power, we shall attain our end by briefly passing the various head masters in review.

Of Dr. Wilkinson, the first head master, we have already spoken. He was a fair scholar, and a good teacher, at least of Latin and Greek. He was a good and conscientious man, devoted to his work, and a strict disciplinarian. But his want of Public School education prevented him from recognising the fact that he was but a member, though

that member was the head, of a body. He trusted too little to his assistant masters ; and keeping far too large a share in the distribution of punishments in his own hands, he was, because necessarily too hasty, too severe a disciplinarian. In accordance with the custom of the time, he was never intimate with any boy. He obtained considerable authority, but no influence. Nor were most of his assistant masters, as we have already pointed out, of a kind to afford him much help, even if he had trusted more to them. Again, for the heavy and increasing debt which hung over the school throughout his reign and hampered all his actions, he was not responsible ; for the master had in those days no control over the finances of the college, which were managed in London.

Some account of this debt, which plays no unimportant part in the history of Marlborough, is necessary. It must be remembered that the school was and is entirely unendowed. In 1843 the Castle Inn was adapted for school purposes with the money received from so-called ' donors ' in return for rights of nomination to the school. When the school was established, its only sources of income were further donations of this sort, which for a

time were fairly numerous, and the fees paid for each boy in the school. The income thus derived soon, however, proved insufficient, partly because the charges for pupils had been calculated on too low a scale, partly because the number of donors soon diminished, and partly because the finances of the school were not managed with sufficient economy. Even in the first year after the foundation the council found themselves obliged to raise 10,000*l.* on bond ; and in the next year, and once again in 1847, 15,000*l.* were raised in a similar manner. The entire bond debt on the school amounted therefore to 40,000*l.* This sum was expended partly on various necessary additional buildings, for about that time the number of boys was increased from two to five hundred, and partly to meet the deficit caused by the fact that the charges made on pupils did not cover the expense of their maintenance. In 1848, a year after the last of the bonds had been issued, the council therefore raised the charge for sons of clergymen to 36*l.* and for sons of laymen to 60*l.* This, however, afforded but temporary relief. Accordingly during the years from 1850 to 1853 temporary advances to the amount of 6,500*l.* were obtained

by the council, on the security of one of their number, from their bankers. In the first half of the last of these three years, just at the time that Dr. Wilkinson resigned the head mastership, the expenses of the establishment exceeded the receipts by 1,704*l.*, and the whole debt on the college amounted to 40,527*l.*

One consequence of this debt, from the very first, was that it was impossible to pay a sufficient number of properly qualified assistant masters. Under the circumstances it is somewhat surprising that Dr. Wilkinson succeeded, even though but for a time, in introducing some sort of order and discipline into the unruly body with which he had to deal. But this order, being based simply on fear, soon ceased, and disorder began to grow. When the number of boys was abruptly increased from two to five hundred, the disorder naturally grew still worse. It was but a small number of the boys who were incorrigibly unruly ; but these, as ring-leaders, were powerful enough to do much mischief. No regular system of games having then taken root in the school, the boys broke up into sets, each of which amused itself after its own fancy ; and it was the fancy of some of these sets, during the day

to wage a sort of guerilla warfare on the farmers and others living in the neighbourhood, and at night—for school work ended at 5.30, and the court was but very poorly lighted—to wander among the college buildings, stoning any master who might venture out, or letting off fireworks, or doing some other mischief. The few ringleaders were followed and watched by the other boys with mingled feelings of fear and admiration. The head master, he alone having power to deal with such offences as these, had his hands full. He only failed to be just for want of time. Punishments, and those often of a most severe kind, were freely administered, and were not seldom unintentionally prolonged far beyond their intended limit. If the actual culprits were not discovered, the whole school was punished; and punishment of individual boys, by confinement to gates or impositions, though intended to last only a few days, was in some cases, according to one who was a master there at the time, exacted for six months. Even during school hours things were little better. Some of the assistant masters were unreasonably severe with the boys; one who was a boy there then, and who in after life became a schoolmaster, wrote:—

'The extreme severity of canings in those days is one of my most painful memories. . . . On a sudden work would be disturbed by one or other of the five masters, who had forms in the one room, calling out to one of a form round his desk to "Stand but," and administering there and then one of the severest thrashings with a strong thick cane I have ever seen given. I am sure they had a bad effect. They produced more exasperation than fear.'

At last, on a day in November 1852, things came to a head in 'upper school.' One boy upset his master's desk, and his example affected a set of the most unruly boys. Desk after desk was upset and ransacked and destroyed. Only one desk, that of a very popular master, was saved, being defended by one boy who, while many probably sympathised with him, alone was bold enough to make a stand in the cause of order. All possible mischief having been done in the big schoolroom, the rioters next turned their attention to the adjoining class-room of the head master. That, too, was wrecked, and nothing was spared. A manuscript of Sophocles which Dr. Wilkinson was preparing for the press was, according to an apparently trustworthy tradition, wantonly destroyed.

After this it was impossible to keep any order in the school. And about this time the fame of the school in the outside world was so bad that, parents naturally refusing to send their sons, the number of the boys was fast decreasing. One well-known writer, who has had no small experience of schools, wrote, perhaps somewhat sweepingly, of Marlborough, that it was a society of 'poachers, poultry-stealers, and rat-hunters.' There was a crisis in the affairs of Marlborough, and it was debated whether it would not be better that the school should cease to be. Fortunately, however, it was determined to make one more effort for reform.

Dr. Wilkinson resigned the mastership; and Dr. Cotton was chosen to fill his place. The new master was an old Westminster boy; and he had been an assistant master at Rugby, under Dr. Arnold, at a time when Rugby was as rough though—as Marlborough showed—not as disorderly a place as a public school could well be. There he had had to contend with great difficulties, and had most successfully overcome them. Being himself of a gentle, kind, and sympathetic nature, he had been placed among a set of turbulent boys, who, entirely unused to, and averse from, any inti-

mate relations with their masters, at first despised him for his kindness and repelled his offered sympathy. In time, however, his firmness and his patience—not only with the intellectual efforts of the boys under his charge, but also with their whole lives—had had their reward in the complete influence which he obtained over the boys. His scholarship, though perhaps not first-rate for purposes other than those of a schoolmaster, was good and very sound ; and his patient and sympathetic method of teaching was excellent. Such was the man whom by very wise choice the council brought as head master to Marlborough to make the necessary reforms.

As he had been at Rugby, so he was at Marlborough ; but being supreme in the latter place he was able to perfect his influence, not only over the boys, but also over the assistant masters. He moulded these latter into a compact body, through which he, as chief, exercised authority. To ensure their interest he instituted masters' meetings, at which he asked, and even insisted upon receiving, the advice of each master on points concerning the general welfare of the school. He distributed the boys into 'houses,' each of which he assigned to

the care of a separate house master. It was he who instituted the modern school. Turning his attention to the ever-growing debt, he induced the council to appoint a bursar, resident at the school, to manage its financial affairs in co-operation with the master. The charge for the education of sons of clergymen was again raised, from 36*l.* to 45*l.*; and the donation conferring the privilege of life-governorship with the right of having one nominee always at the school was reduced from 100*l.* to 50*l.*, and that conferring the right to a single nomination from 50*l.* to 20*l.* These financial reforms, together with the improved attractions which the school could offer, so rapidly reduced the debt that the temporary loan which had been obtained from the college bankers was paid off in 1857, and the bond debt was so much reduced that it was finally extinguished, under the rule of Dr. Cotton's successor, in 1867.

In 1858 Dr. Cotton, having been appointed to the bishopric of Calcutta, resigned the head mastership of Marlborough. It is not too much to say that he first made the school. Marlborough feels its debt to him; and many who, as masters or boys, were there in October, 1866, will remember the

sorrow with which the school heard of the death by drowning of their late head master.

To take up Dr. Cotton's work, another Rugbeian, one who had been not only a Rugby master but also a Rugby boy under Dr. Arnold, was appointed. No greater good fortune ever befell Marlborough than this election of Mr. Bradley to its mastership. Educated as boy and master under Arnold, he had imbibed all the good without any of the sentimentalism of Arnoldism ; and his added firmness and unequalled genius for teaching made him the ideal schoolmaster of his time. His power of work, despite continued and increasing ill-health, was very great, and his memory—no unimportant matter in a schoolmaster—was surprising. He carried on and developed the financial and other reforms of his predecessors. The bond debt was paid off in 1867 ; and, at the same time, to provide funds for new expenses—for the very necessary additional remuneration of assistant masters, and for the erection of a sanatorium, sick-houses, additional class-rooms, and other buildings—the charge for education was raised for sons of clergymen to 54*l.* 10*s.*, and for sons of laymen to 72*l.* 10*s.* From that time money began to accumulate. At

first it was proposed to establish a building fund and gradually to replace the present somewhat unsuitable buildings with better ; but it being found that certain clauses, very disadvantageous to the college, existed in the lease by which it held its ground, the scheme for new buildings was abandoned in favour of one for buying the land on which the college stands. Part of the purchase money remained on mortgage, and the surplus revenue of the college is at present devoted to paying off that mortgage.

Notwithstanding this prosperity, it was during Mr. Bradley's time that the school passed through its second, but lesser, crisis. Notwithstanding its naturally healthy position, the school became more and more subject to virulent attacks of scarlet fever. The evil reached its worst between 1868 and 1870 ; and Marlborough once more had such an ill-repute—this time for unhealthiness—that the number of its boys began to diminish. Experts, who were called to decide on the cause of the evil, declared that the boys were too much crowded, and were without sufficient sleeping and living accommodation. The number of boys was at once reduced, by refusing to give admission to new boys. The

two large out-college houses were built; and only when this additional accommodation had been provided were the numbers again allowed to rise to the old point. The desired result has been attained, and the school has shaken off its character for ill-health. Without doubt, therefore, the out-college houses must be regarded as of advantage to the school, although, as we have indicated elsewhere, the system of out-boarders which they have developed is not free from danger.

Few interested in education can help regretting that so good a schoolmaster as Mr. Bradley should, on account of growing ill-health, have been obliged in 1870 to exchange school work for the less congenial and suitable task of ruling an Oxford college. The large hall called the Bradleian was erected by subscription among his former pupils and other friends, in grateful memory of the good work which he had done at Marlborough.

Dr. Farrar, who was next chosen as master, had been an assistant master both at Harrow and at the school over which he now came to preside. He brought with him testimonials of the greatest brilliancy. The work which he had done as an assistant master at Harrow was recognised by

some as of the highest value. He was the author of philological books in which he had shown that his scholarship, if not entirely sound, was yet very brilliant. He had shown his undoubted interest in boys and young men by writing story-books about them. He worked hard at Marlborough, and a strong affection for the place grew up in him. But, when put to the test at Marlborough, he showed that he was unsuited for a head mastership. His scholarship was not of that thorough kind which is most impressive to boys. Though interested in boys, as indeed he had shown in the story-books to which allusion has already been made, he knew little or nothing about them. He regarded them from a sentimental point of view, and accordingly treated them in a way which most of them resented. He employed himself in drawing up a system of minute rules, but was not sufficiently firm to insist upon their enforcement. In short, he was unable to direct the machinery of a large school.

All interested in education, or in picturesque preaching and dazzling rhetoric, must rejoice that Dr. Farrar, in 1876, was wise enough to exchange the unsuitable labours of master for a canonry,

together with the especially suitable labours of popular writer, theologian, and orator.

Probably the most permanent mark which Dr. Farrar has left at Marlborough is the change he wrought in the interior of its chapel. The once colourless walls, the roof, and every available space, have been loaded with gold, white, blue, and red paint. Coloured hangings and wonderful pictures have been added. These pictures, of the extreme pre-Raphaelite school, are fine and good in colour, in drawing often very bad, and in conception trivial, we might almost say comical. One really excellent piece of work in the chapel is a window designed by Mr. Burne Jones, and executed under Mr. Morris's superintendence. But the decoration of the chapel, regarded as an attempt to impress the sentimentalism of religion on the boyish mind, must be pronounced a failure.

Of Mr. Bell, the next and present head master, it is somewhat difficult to speak. To supply the strong antidote which was needed, he was, without doubt, wisely chosen. Certainly there is nothing sentimental in him ; and he is a schoolmaster, if not of genius, yet of talent. It is unlikely that he will ever commit a rash or ill-considered action ;

and perhaps equally unlikely that he will ever care to originate any very startling improvement. Yet he has adopted a system, originated in another school and by another master, of committing much of the teaching, even of the sixth form, to others, while he devotes himself to the details, great and small, of the general management of the school, thus striving to make himself the pivot on which the whole machine turns.

We think we have shown that Marlborough has well fulfilled the intentions of its founders in all respects, except in that one somewhat important point, that under the most recent system rather less advantage is allowed to the sons of clergymen than was indicated in the original scheme. It has been chiefly modelled after Rugby ; but it differs from that school in that it allows greater liberty to individual intellect.

THE CHARTERHOUSE.

IT has passed into a commonplace to say that our public schools must be distinguished by the type which they produce. The ambition even of reaching a high intellectual standard, for the majority of boys, has now been abandoned before the dead weight of the English home. There have not been wanting able and high-minded masters, nor, again, intelligent pupils, but the teaching and example of school is powerless against the atmosphere of the ordinary English middle-class home. Here learning is never an end; sometimes a luxury; more often a necessary evil, like corporal punishment or the measles. 'Stick to it, my boy,' says Rawdon Crawley to young hopeful, 'there's nothing like a good classical education—nothing.' Precluded therefore by the conditions of English life from success as a teacher, the modern schoolmaster has turned his attention to the formation of character—

in other words, to work which should be done in the family. It was one secret of Arnold's success that he boldly avowed this to be the end and aim of school education, rather than (to quote the usual formula) to pay attention to the intellect alone: indeed, people often talk as if manliness and truthfulness were unknown in English boys before Arnold's time. It is the novelty of such a theory of education which excites here and there the astonishment and even the admiration of the learned foreigner, just as to another class of observers the fly in amber presents irresistible attractions. That the system is crushing to individuality can hardly be denied, nor, again, that it often brings a strong reaction in its train. It may be that it has been rendered necessary by the sudden rise to wealth of our middle class, and a consciousness on their part that they are incapable of training their own families. For it raised a load from the mind of paterfamilias to feel that for a certain money payment he could shift his responsibilities as a parent on to the shoulders of a schoolmaster. And this is the real meaning of the common expression, 'I send my son to school to be made a gentleman of.' The conception of a gentleman may vary, but the

principle is the same in all cases. This principle the schoolmaster has endorsed. It is the parent of the boarding-house system, in which responsibility is set off against high charges. But it may be remarked here, in passing, that consistency does not prevent the same paterfamilias from exclaiming loudly against the moral enormity of a State-paid education for the poor. A further reason for the existing system of public schools undoubtedly is that the country life, so popular here, is unfavourable to the growth of large day-schools. For these presuppose that a majority of the upper and middle classes live in towns. But, be this as it may, it seems to be agreed that character should be formed at school, and hence each public school now aims at producing its own type of character. The type is determined by the local and historical associations of each several school, and will be marked and individual (so to say) in proportion as are these conditions modified by the influence of successive head-masters. Further, it is clear that the number of possible types is limited—far more so than that of schools ; and hence that a new school must tend to follow a type established under conditions similar to its own.

The position of Charterhouse is in many ways peculiar. No school, it may safely be said, has ever gone through such a sundering of ties and associations. The moving of the school in 1872 was acknowledged by all to be the opening of a new chapter in its history. It was in reality far more. For it was a surrender, more or less deliberate, of the type which had prevailed there for two centuries and a half. And an interesting question arose. Since the type of a school depends mainly upon local and historical associations, what is the result of breaking with the former? Has the history of a school a life and vigour of its own apart from its site? Has the school a personal existence and character which impresses itself on all who are members of it so deeply as to be effaced by no special circumstance in after-life? Can it, for instance, neutralise class distinctions—(as Thackeray puts it: Is a boy a snob at school or not?)—or is its character dependent on that of the class from which the majority of the boys come? Such questions, as it would seem, should find an answer in the recent history of Sutton's Hospital in Charterhouse—the more so inasmuch as the school had no real connection with its old site. There

was nothing to prevent its being founded where it now stands—indeed at one time it was settled to build it in Essex. Further, all the original surroundings of the old buildings have long since passed away. And first as to the history and site of the old school—the ‘Slaughter House’ and ‘Greyfriars’ of Thackeray’s works, hard by Smithfield. The history of its foundation is well known. How Thomas Sutton, merchant of London, bought of the Earl of Suffolk Howard House, once a Carthusian monastery—how he founded there a hospital containing an asylum for decayed gentlefolks, and a school—how he named in his will governors who were to hold his large estate in trust to carry out his work—how he was buried under a costly pile of alabaster and gilding—and how from his day to our own the school has lived on, now with 450 boys, now with less than 100, but maintaining its identity and its corporate life throughout—all this is written and may be read by the curious.¹ Two points call for special mention—the provision in Sutton’s Act of

¹ As for instance in Hearne’s ‘*Domus Carthusiana*’; Bearcroft’s ‘*Historical account of Thomas Sutton, Esq.*’; ‘*Life of Sutton : or, Memorials of Charterhouse by a Carthusian.*’ For the ordinary reader other accounts of Charterhouse have been superseded by a work, ‘*Charterhouse, Past and Present,*’ by the Rev. Dr. William Haig Brown, now head-master.

Parliament and letters patent that the governors for the time being should have power to make what changes they thought good in the statutes of the hospital ; and, secondly, the association of old and young on one foundation—almost under one roof. The first of these shows an amount of foresight rare in founders ; but over the latter a great deal of sympathy has been wasted. True the ‘Codds’ were always a fact. Had not Thackeray written of them, and had not the great Elkanah Settle (so the tradition ran) once worn the gown ? But it were vain to look for an influence on boys from such an association ; rather, as it was once pithily put, there age was the scoff of youth, and youth the plague of age. It has been said that Sutton’s history is well known. All Carthusians at least know well that he died on December 12, 1611, and that the memory of his life and death and work is still kept on that day. The stewards walk with their wands of office from the library to service ; the lights burn dimly in the fine old Jacobean chapel—upholstered in the old-fashioned comfortable way ; the Codds cough and sigh ; and the preacher tells of those well-known worthies who have gone forth from the school in the days of old. Has it not been set forth at length

in 'The Newcomes,' and is not the ceremony the same to-day as when Thomas Newcome bent over his Prayer-book in his black gown, his Order of the Bath upon his breast, uttering the responses in the Psalms? The dinner is still in Codd's Hall, the service in the chapel, the sermon and the speeches are the same as ever. But the cold hand of dulness is on Charterhouse now, and has rested there since the removal of the school. True, there is still the master, a worthy successor of Burnet, Bearcroft and Hale. There is a Preacher and Reader, Registrar, Physician, Manciple, with assistants, deputies, and the rest. But 'Ichabod' is written upon the walls—the glory is gone for ever. They speak of a new building 'in the best hotel style,' of Merchant Taylors' School; of destructions here and restorations there; but of these things the Carthusian wots not: for him the life and spirit of the place is fled.

And yet it is hard to realise for another what attractions the place ever had. There was 'green' upper and under: on the one the Eleven played and practised; on the other the 'Maniacs,' or under-school club, with their startling cap. There were cloisters, brick-built, and grimy with traditions of

monks' cells, and a ghost-like smell ; nay, 'Middle Briars' had an evil fame after dark—for did not a prior and five monks lie buried there? There was 'big school' on 'hill,' said to be—on whose authority?—the largest ceiled room in England ; and, opening out of it, new school, fifth form room and third form room. In front of school were plane trees and seats overlooking upper green. Under 'factory' on the east side ran a raised walk, 'Hale's Folly' as it was called, where 'Crown,' in large white letters, kept alive the memory of Lord Ellenborough and his youthful games ; in the cloisters, too, some traces of a 'Bell' might be found. Opposite Hale's Folly and over the cloisters ran 'Terrace,' a paved walk sacred to the masters and officers. Again, on one side stood 'Saunderites,' the head master's house, recalling the name of the late Dean of Peterborough ; and far away, in its own corner, 'Verites,' of which the eponymous hero was the Rev. *Oliver* Walford ; with 'Day-boys' hard by, abutting on chapel, and 'Dickennes,' a small house kept by the reader. But the centre and crown of the whole was, 'Gown-boys.' Now Gown-boys as a house held a singular position. For Sutton left to his governors the right of nominating fit and proper persons to

be 'poor scholars' in his hospital, and the governors whom he named in his will were a mixed body of peers, judges, clergy, and commoners. But as time went on the body became more and more select. Marquises, earls, and the like were there—and in good company, for Princes of the blood deigned to exercise their right of nomination as it came round. Do not 'His Excellency Oliver Cromwell' and 'Lord Richard Cromwell' take their place in due time among the best? And does not the good old annual register speak of it as 'Civil Referment,' and did not Lord Steyne fill the office, with his many others, all in his blameless way? That good came of this in the powerful interest which the hospital had at Court and elsewhere is possible, —as for instance when James II., in high-handed fashion, strove to introduce one Andrew Popham, a follower of the Pope, without there being required of him 'any subscription, recognition, or other act or acts, in conformity to the doctrine and discipline of the Church of England.' Then the governors were firm, and Burnet, the master, withstood 'the ferocious Jeffreys' to the face; as still earlier the courage of the governors preserved the hospital from the rapacity of James I. and his courtiers. But

that the interests of the school suffered can hardly be doubted. How else could it be when boys were nominated who could barely read and write, and when the right of nomination was treated as a simple piece of patronage? One result was that Gown-boys was filled with boys, the younger sons of younger sons and the like—well bred, pleasant, idle and ignorant. The gown-boys were at the bottom of every form, although on the other hand they could beat the rest of the school together at cricket, etc. Their dress has varied with the lapse of time. A stout jacket, meant to serve as waistcoat too, and trousers of a sound dark blue stuff, a shirt and socks which it was not the fashion to wear, and last, but not least, the immortal ‘gowsers’ for his feet, were given yearly to every gown-boy. Nor did the bounty of Sutton stop with the provision of tuition, board, and clothing. To every gown-boy was given, almost as a matter of course, an exhibition at Oxford or Cambridge of 80*l.* for three years, and 100*l.* the fourth, in aid of which exhibitors Lady Holford had founded close scholarships. And the surroundings were in some sort in keeping with this magnificence. The gown-boys were well-housed. There was

Writing-school, where the unders sat. Hall, where the uppers sat, and the whole house had breakfast and tea. Dining hall (with a 'refectory' tradition about it), where they dined—and dined well. Everywhere the dog's-head crest over the motto of the hospital, 'Deo Dante Dedi,'¹ met the eye, as though to justify the outlay. Certainly it was a grand old place. There was a general sense of plenty about it, too lordly to be classed as extravagance. Everything was simple, but everything was of the best, as Sutton clearly would have wished. Not but what it had its drawbacks. There was a constant contradiction between the theory and the facts of the place, for theoretically there were none but gown-boys, in practice there were boarders and day boys as well. Thus the schoolroom accommodation could hardly be called sufficient when the sixth form had to be taken in the head master's dining room, and when in big school half-a-dozen forms all worked together, some getting up their lessons, some sitting round their 'horseshoes,' to say them, the result being a general hum which sheltered the determined idler. Most striking was the appearance of that same big school during a

¹ The curious speak of a var. lec., 'danti.'

London fog. No means of lighting it—'the largest ceiled room in England'—having been provided, every boy armed himself with a candle-end for his private use ; the monitor for the week with all the glories of his study-candlesticks ; the masters each with lamp or what not. Then the large room dotted about with humble lights, and here and there a conflagration as the papers of some luckless wight took fire through his own carelessness or another's guile—all this made up a picture of which the present generation will never see the like. So it was with much at Charterhouse. It was cramped, dirty, commonplace, what you will ;—but when looked at through the proper medium, there was a picturesqueness about it which could not fail to charm.

And that charm worked upon many that came within its power. The space, indeed, was confined—as strangers discovered who came to play cricket. But this was in a way compensated for by the breadth of view which a clever boy gets from the fact of living in London. To one bred in the country, it gives a new sense of the reality of life to feel that he is at the centre of affairs, a fresh interest in measures of public utility and the like when

he is in the midst of wealth and misery. Besides, had not everyone his treasured 'going out' Saturdays, when he betook himself, after 'calling-over' at midday, to the house of his 'govenor,' or parents, or friends, till chapel time on Sunday evening? There he saw and heard much that took him out of himself, and the narrow circle of schoolboy interests, and he was made to feel that school is only a small part of the world. And then again, within the walls of Sutton's Hospital, the influence of the traditions of two centuries and a half was very great. It was not perhaps felt at the time, but it became unconsciously a powerful element in a boy's character. It gave that chivalrous sentiment which is the redeeming feature of reaction. To sleep in the bed on which Thackeray died; to walk round 'green' where Wesley ran, as he tells us, before breakfast; to lie at full length of a Sunday on the very spot to which tradition said that Havelock came to read his Bible; to sit in chapel over against the monuments of Leech and Lord Ellenborough; to hear the late master, Archdeacon Hale, tell how he once occupied a room with Grote and Thirlwall; to feel that a 'write out' enabled you to add your verses to the long roll in which came Crashaw's

famous epigram on the marriage in Cana—these were all incidents in a daily life which bore fruit long years afterwards. And the facts of the history of the hospital had left their mark on the internal arrangements of the school. Sutton was a member of the middle class, and throughout his hospital was to be seen that distrust of a central authority which was the characteristic of his class. Thus the relations of the master to the head master of the school were ill-defined. The usher, again, was a distinct authority in a way; and deadlocks were always possible. The management of gown-boys was in half-a-dozen different hands—the matron even a centre of independent action. And so it was with the boys: self-government flourished to an extent uncommon in schools. The monitors were all-powerful out of school, and below the sixth it was rare to speak to a master except in connection with the form work. In the houses, especially in gown-boys, the discipline was left almost wholly to the boys themselves. They kept order in 'banco' (*i.e.* evening preparation); they regulated fights; they had their meetings, their *βουλαί*, in the monitors' room; to appeal from a monitor's punishment was the blackest offence in the school's criminal

code. In fact they stood between the mass of the boys and the masters, and through them alone could a master's influence be felt. No doubt the life which resulted was rough, but it had an intelligible system, and it fostered a characteristic spirit which had its good side. If the shadows were deep, on the other hand the lights were strong. And hence the type was marked. Charterhouse boys had a *savoir faire*, a readiness, a critical faculty for which we look in vain from country schools. And they had at the same time an independence and a distrust of authority prone to assert themselves.

But sentiment will not fill a school; and it became clear that with its numbers below 150, Charterhouse could not be said to carry out the spirit of Sutton's bequest. Not only so, but old Carthusians gradually ceased to send their sons—the traditional families became, as regards the school, extinct. This is no place to dwell upon the long struggle which ended in the removal of the school to its present site near Godalming. But it is not too much to say that the removal was wholly due to the exertions of the present head master. He alone appreciated the importance of the crisis to the school, and it has been his reward to see his bold

venture crowned with success during his lifetime. It should perhaps be added here that in his efforts he had the almost unanimous support of old Carthusians, who thus gave a fresh proof (if one were needed) of loyalty to their school in the person of one who has served it so well. Of the new buildings it may truthfully be said that they might easily have been worse. Architecturally, indeed, they suffer from the fact that they were designed with a view to an imposing front facing an approach which is never used, whilst to the ordinary visitor the most striking feature is a vast expanse of brown tiles. Again, the showy towers conceal, behind their gaily decorated fronts, chimneys and bareness, and the general effect is spoiled by pretentious effort. As regards arrangements the buildings show a complete want of foresight as to the requirements. Thus, the chapel is far too small (and, antiquaries add, incorrect in detail); a large house was built for gown-boys, whose separate existence was promptly abolished; a big school was built only to be disused as the numbers outgrew it, and turned into a library, for which it is wholly unfitted; the class-room accommodation has been hitherto utterly inadequate and very ill-organised; whilst

some of the detached boarding-houses are, to say the least, unsuccessful as works of art. But all these drawbacks are forgotten when one stands on green, and looks out upon the view over Hine Head and the Hog's Back, over Leith Hill, and Box Hill, with the red roofs of Godalming lying below in the valley of the Wey, and contrasts it with the back view of St. Thomas' Church, the murky Goswell Road (spite of its Pickwickian flavour), the decorous Wilderness Row, the 'Hat and Feathers,' and the 'Pitt's Head,' with the striking spire of St. Luke's, Old Street, in the background, on which Carthusians once feasted their eyes.

It followed that many changes were rendered necessary by the removal and the opportunity given for many more. The numbers grew fast, rising in a few years to 500. The boys were housed at first in the central block of buildings, which soon proved insufficient, and a double row of boarding-houses sprang up in an adjacent valley. And one result was that the traditions of the school tended to disappear. First of all the monitorial system was reformed on the approved modern principle. The old system was attacked on the usual grounds of

cruelty, unlimited power and the like, so that appeals and constitutionalism were introduced. Possibly such a change was rendered necessary by the growth in numbers, but it should be remembered that by such a change the whole principle is sacrificed. For a system cannot continue if once the individuals who work it are taken into account. The old system bore definite fruit—good here, bad there. But, inasmuch as all its strength lay in the fact that it was a system, any attempt to reform it in this direction can only pave the way to its abolition. Once undermine the position of the monitors by taking the responsibility off their shoulders and the magic of the position is gone. A monitor may still exercise a great influence for good, but it will be only by virtue of his individual goodness. As it is, at Charterhouse just those duties have been left to the monitor which were only tolerable as part of the system, the keeping of ‘banco’—*e.g.* which is an unfair tax upon a monitor’s time, and is undoubtedly the work of a master. In fact, at schools there is no middle course between two possible systems. Either the monitors must form a strong class—we had almost written caste—governing without appeal in all matters out of school, in

which case the influence of the masters will be felt only through them ; or the influence of the masters must be direct and personal on the individual boys. That the last named has nothing in common with the so-called ' usher ' system is shown by the case of Eton, and in any other school the system pursued there would be productive of a high rate of intellectual progress. But an attempt to combine the two, in which the monitors merely take a certain amount of work off the master's shoulders, is sure to fail. It is no special ground of complaint against Charterhouse that in the present reaction against Arnoldism it has fallen into this state. It is common to most public schools, as is seen by the indignant protests of head masters against any proposal to lower the age of admission to the Universities. But as a state it has none of the marks of permanence : it is based upon no principle, and can only be transitional.

Another great change was the abolition of gown-boys as a separate house, together with their distinctive dress, etc. No one can well doubt that this was wisely done. It was a doubtful benefit to the school that the gown-boys should be massed together when the majority were nominated, but now that

all are elected by competition the case is clear. On the other hand, that, until the standard of the school is much raised, the cleverer boys must suffer by mixing with the stupid and idle is no less clear. This is increased by the system of crowding together, in large forms, boys of every sort of forwardness between certain wide limits. Competition is no doubt an incentive in the absence of any real industry, but competition does not exist between the top and the bottom of a form. The result is far more often despair on the one hand and idleness on the other, for the minimum to which the bottom boys can attain is the maximum to which the top aspire. The system substituted for gown-boys may be shortly described in the words of the new statutes—it will be seen that the principle of continuous competition is put rigorously into practice.

(i) *Senior Scholarships.*—‘ There shall be not less than thirty Senior Scholarships, and the value of each of such scholarships shall be 80*l.* per annum. Admission to senior scholarships shall be determined by competitive examination, and such scholarships shall be open to all boys who shall have been at the school at least twelve months previous to the commencement of the examination,

and who shall be between the ages of fourteen and sixteen years.'

(ii) *Junior Scholarships*.—'There shall be not less than thirty Junior Scholarships, tenable for two years and no longer, and the value of each of such scholarships shall be 60*l.* per annum. No boy shall be a candidate for a junior scholarship who on July 15, in the year of election, is less than twelve or more than fourteen years old.'

(iii) *Exhibitions tenable after quitting the School*.—'There shall be not less than twenty such exhibitions, and each of such exhibitions shall be of the value of not less than 80*l.* per annum. The exhibitions shall be awarded as the result of competitive examination, and shall be open to all boys in the school.'

Thus 'fixity of tenure' has been considerably modified. A boy may now enter the school with a junior scholarship, and then fail to gain a senior scholarship—a failure often necessitating his departure from the school. Again; if he stay, the same boy may make up lost ground, and gain an exhibition at leaving over the heads of those who defeated him for the senior scholarships. As time goes on the system should yield statistics throwing a flood

of light on the vexed question of the examining of small boys, and should show how far those who prove themselves the fittest by surviving to the exhibition stage come to the front in the junior scholarships. It cannot be doubted that such a change was necessary to check idleness, and weed out failures. On the other hand, the uncertainty of the tenure of a scholarship places the school at a disadvantage as compared with other schools where a scholarship once gained is held practically till the end of a boy's stay at school.

We have dwelt at length on these two changes—viz., the modification of the monitorial system, and the reconstitution of the foundation—not only because they are most important in themselves, but because they show the spirit in which change has been entered upon, *i.e.*, a true wish to make the school efficient on all points. But just as in church restoration distinctive features tend to disappear before polished deal and cheap tiles, so it is with old establishments. Commissioners, governing bodies, and the like, are in the position of Procrustes with his bed. All that seems an excrescence is lopped off; all that 'fails to come up to modern requirements' is stretched out in the hope

of making it fulfil them. There are reforms, radical enough to suit the strongest appetite, which are crying for introduction into English public schools, but of these the governing body seem to have had no conception. Competition is the modern panacea, and the stricter the better. The adoption of it in so rigorous a form at Charterhouse is perhaps the strongest judgment which could be passed on the rottenness of the system which it superseded. But, at best, competition is but a forlorn hope, a last attempt to foster a pretence of industry. We shall endeavour to point out the direction which reforms might have taken—far more, as it seems to us, in the spirit of Sutton's bequest, and by which not only would the distinctive character of the school have been maintained, but a work would have been done which can only be done by a rich foundation.

But first of all; something may be said on the subject of amusements; although these have no special characteristic. The fine open country around Godalming tempts many boys to desert the trodden paths of cricket and football. This is in so far a gain as that some may be led thereby to take an interest in some branches of natural

science; a loss in so far as that common games necessitate a self-effacement and habits of obedience which are a powerful moral force. The school is now well provided with the usual apparatus for fives, racquets, lawn tennis, and the like. Rifle-shooting is practised under favourable conditions and with marked success. In music great advances have been made, and the brass and string bands have reached, connoisseurs tell us, considerable proficiency. On the other hand, theatricals, of all amusements the least fitted for a school on many grounds, have recently been discouraged, preparatory, as we hope, to their complete abolition. Mention, too, may here be made of the collection of pictures, busts, etc. lately presented to the school by an old Carthusian, which should do something to form an artistic taste. The collection is placed in the library, which has been formed around the nucleus of the old house libraries. The amalgamation of these was in many ways a great gain, and as a reading room the library is very largely used. One point in the arrangements seems open to criticism. The house libraries now contain only lighter literature, as works of fiction, which are

thus in every boy's reach, the solid matter being in the central library and less accessible.

Passing to the more serious work of the school, there are good grounds for thinking that the proportion of masters is far too small. At the time of the removal there were 10 masters to 150 boys, in 1879 the boys had become 500, the masters 30, so that the proportion had fallen from 1 to 15 to 1 to 16 or nearly 17. An order of the governing body lays it down that 'there shall be one classical master for every 40 boys, one mathematical and one natural science master for every 80.' And this proportion is nearly reached. Thus, in the last blue book of the school, we find forms containing 39, 38, 36, and 35 boys respectively, numbers which it is clearly beyond the powers of any single man to teach. To this want of a sufficient teaching staff may perhaps be ascribed the loss of the classical tradition of the school. Whereas to take only living Carthusians, we find among them professors Lushington, Palmer, Nettleship and Jebb, and the dean of Christ Church; the list of honours gained at the Universities now is woefully shrunk, the more so when compared with the increase in the numbers. In this connection,

perhaps, should be noticed the want of system in the teaching. Thus, for instance, in history no attempt is made to secure a sequence throughout the school, and a boy may pass at once from Tarquinius Superbus to Augustus, under the idea that the latter succeeded the former in the ordinary course of things, with a slight change of title. Taking the forms of the under school in order, we find the following course of history offered for examination during the present year: In the bottom form, the under shell—England during the American and European wars; middle shell—The Roman Triumvirates; upper shells—The Duke of Marlborough; under fourth forms—England during the American and European wars, and life and times of Julius Cæsar; upper fourth forms—Elizabeth; removes—English History, 1307—1345. Truly as a learned German once said of the ‘course of study’ at the London Polytechnic, ‘it lacks method.’ Of the teaching in other subjects it may be said, shortly, that in mathematics the best boys are highly taught, the remainder hardly at all; in French and German the standard is the ordinary one in English schools, where a boy as a rule steadily forgets all that he ever knew of those

languages. But in this latter subject it is hopeless to look for improvement until, as is now the tendency at Charterhouse and elsewhere, Englishmen are appointed to teach foreign languages to all except the highest forms. And here it may be remarked that it is very much to be regretted that the governing body in recognising the school, did not see their way to abolishing the boarding-house system. It is, indeed, supported by that theory of education of which we spoke above. But, on the other hand, it entails on the masters an amount of mechanical and routine work, as accounts and the rest, which prevents them from keeping pace with their subjects. Again, on any other system, the unmixed evil of small houses would have been avoided, and the profits of management (if such be admissible at all) might be devoted to the Tuition Fund, and thus a proportionate income guaranteed to all the masters. As it is, the incomes of a few very largely exceed those of the rest. Again, the system leads to criticism upon the liberality of individual masters in matters of diet, etc. Another bad side of it at Charterhouse is the permission given to the butlers in the houses to sell provisions, etc. to the boys, to be charged

in a 'home bill.' Either the diet provided is sufficient, or it should be improved. At all events there should be complete equality in such things between all the boys in any one house, and if possible throughout the whole school. It is, of course, commonly said that the system of boarding houses secures the presence and influence of a lady at the head of most houses. Carthusians at least will feel that such an influence may reach far beyond the limits of any individual house.

Enough will have been said to show that the removal of the school, and the changes consequent upon it, necessitate a considerable modification of the old type. Local associations have disappeared, and the spirit of traditions to a large extent with them. It is too soon yet to attempt to decide what the new type will be. Nobody who has mixed much with them will deny that Carthusians yield to none in the possession of the elements of social success. But this is clearly not sufficient of itself to form a type. Now it was pointed out that the number of possible types is limited, and that schools tended to imitate those already established. It is much to be hoped that Charterhouse will discard these, and aim rather at a high in-

tellectual standard. The conditions are singularly favourable. Its past history is a glorious one. It has large endowments and it may look for much larger. Is it too much to hope that when the whole of the revenues of the Hospital are devoted to the school they may be made to justify their existence? This can only be done by devoting them to increase the staff of masters, a far more important object than an increase in the number of scholarships. For it may safely be said that 15 is the largest number that a single master can teach at one time, and that therefore 15 and not 40 should be the proportion of boys to each classical master. If by this means a far more immediate influence over the boys could be secured, which would send them into the world a head and shoulders taller intellectually and morally than their contemporaries, a great experiment at least would have been tried. It is a striking merit in the management of Charterhouse that paid private tuition is very rarely allowed. For private tuition is a confession that the tuition provided is inadequate, and an unfair premium upon wealth. But the fact that it exists so largely elsewhere points to the necessity of some equivalent in individual attention.

This can only be secured by some such measure as that proposed above. The results which might be looked for are a literary tone, and a real industry sufficient to constitute a type. Nor, looking at the history of the school, is it too much to say that such a type would be a legitimate development of that which prevailed in the past. To attempt to keep up external tradition, where the circumstances have so changed, is a mere affectation. The aim should be rather to secure a continuity in the intellectual history of the school. Charterhouse once held a leading place in the Universities and elsewhere : it is useless to disguise the fact that it does not hold it now.¹ But it may do so again, and, looking at its material advantages, it should do so. At the same time it must be borne in mind that such success is only really laudable as an evidence of a high intellectual standard throughout the school. It remains to speak, shortly, of two ways in which an effort has been made to reach this result—viz., changes in the course of study, and superannuation.

It was only a question of time when the blame of the failure of English Public School education

¹ This, it is only fair to add, is true of most Public Schools.

was laid upon the subjects taught. Hence the modern crusade against verse-writing, and the introduction of natural science. Traces of this are found in the additional regulations drawn up for Charterhouse by the special commissioner appointed for the purposes of the Public Schools Act of 1868. There we find, 'Every boy shall learn natural science continuously from his entrance into the shell until he becomes one of the senior boys in the school, unless his parent or guardian express in writing a desire for his exemption from this regulation. The head master shall give facilities so far as he shall think practicable to any senior boy, at the request of his parent or guardian, to pursue any particular subject or subjects of study as may be deemed most expedient for him, and to discontinue any other subject or subjects of study for that purpose.' One result of this statute has been the formation of a form to prepare boys for special examinations, as for Woolwich and Sandhurst. Certainly anything is better than that a boy should break off his education at school for special preparation elsewhere, and the remarkable success of Carthusians has to some extent checked that. But, on the other hand, his educa-

tion is rudely interfered with by the change of subjects, and one cannot help seeing a growing want of public confidence in the course followed at schools which fixes the subjects for these examinations outside it. The study of natural science, as also of modern history and geography, are now common in the school, whereas, before the removal, they were almost unknown. Of the results of such changes it is too soon as yet to speak. Thus, for instance, in the case of natural science, it cannot be doubted that large numbers of boys will give themselves almost wholly to that subject, and something of the sort seems to have been in the mind of the assistant commissioner before mentioned when he conceived the following regulation: 'Any boy in the school above the age of 12, who may evince an aptitude for natural science, shall have facilities for that study.' But at present it has not been a recognised subject of study long enough to create a class of teachers. In the future it will be interesting to see how far boys will really study natural science with sufficient interest to break through traditional idleness. In history, as yet, that number is very small, but if the attractions of natural science prove to be greater, its future in

the studies of English schools is secured. For, it has what in many parents' eyes is the greatest of all advantages—it is useful in many callings. With the appliances for its study Charterhouse is by degrees being provided, and the boys who take it up have obtained a good proportion of success.

A more rough-and-ready mode of dealing with a low intellectual level than changes in the subjects is superannuation. This implies that removal from the school is the penalty of not reaching a certain form by a certain age. At first sight it has much in its favour. It rids the school of that class of boys who are the *bêtes noires* of masters, it gives a coarse motive for industry, and it is a necessary consequence of unwieldy forms. But, on the other hand, it may be said that it puts an unfair temptation before masters to neglect the backward and idle, and it unduly shifts the responsibility of success on to the boy himself. For when a boy has once been admitted to the school, by far the greater part of the responsibility of his progress rests upon the school. Lastly, superannuation gives an entirely fictitious idea of the average efficiency of a school, by getting rid of all the failures. If superannuation is a necessity, at least

it should be checked by a proportionate removal of masters, or else more care should be taken in the entrance examination to determine a boy's efficiency and proper place in the school. As it is, the results of the system for the superannuated are bad in the extreme. A large class of boys drift off to tutors, or are sent abroad to be out of the way with a vague idea of 'picking up foreign languages,' as it is called. In either case their education is broken off suddenly, and the ground lost is seldom recovered. It is this system of superannuation which makes the demand for a Government inspection of Public Schools to our mind irresistibly strong.

After all, it is easy to criticise from without. Only those who are engaged in the daily work of a great Public School know the difficulties with which that work abounds, the struggles and the compromises which produce the visible result. It must be clear to every one who knows Charterhouse that health and strength and happiness are common to all there, that Carthusians look back upon their school days with a full measure of gratitude. And if for almost all of them work holds a second or a third place in their thoughts,

this, as we have tried to show, depends on causes outside any one school. No amount of small reforms from within or from without, in the subjects or the system, can cure the deeply rooted idleness of English boys. The advantages which one school has over another in meeting this evil are small. But a beginning has to be made. It should be made in those schools whose large endowments enable them to risk the unpopularity which an attempt to raise the standard would probably involve. Even then, generations will have to pass before the time comes when the work of school will not be undone at home. 'Hinc Omne principium huc refer exitum.'

PUBLIC SCHOOL EDUCATION.

THE great Public Schools discussed in the present volume are each of them so far typical of a class as to give the reader a fair general view of the education and life not only of the schools described, but of their followers and imitators—Wellington, Clifton, and others—as well as of the older Grammar Schools, which have shaken off the lethargy of the past, as Sherborne, Tonbridge, and many more.

The important considerations in regard to school life divide themselves under the heads of teaching, morals, health, and expense, and on all these the foregoing chapters give not a little help towards solving questions which arise. It may be well, however, that an independent mind should disouss these subjects freely and apart.

The teaching of our schools throughout the country takes its tone from those which stand at

the head, and some of the grossest absurdities are seen best as brought out in the smaller establishments. When, for instance, a grammar school in a small country village not many miles from London, from which not one per cent. of the pupils enters any learned profession, keeps the practice of Latin verse-making for all its scholars, the wanton nonsense of the thing is patent to all whose brains are not dulled by routine ; but because from Eton and Harrow a considerable portion of the lads go in due course to the Universities, the folly is not quite so apparent. It is contended by the more sensible of those who defend the practice of verse-making, that for minds in a rudimentary state of development, it is an excellent drill, calling out and strengthening many faculties at the same time ; that the delicacies of the classical languages can only be understood by those who can wield them in this fashion, and that so only can scholars, in the older sense of the word, be trained. At most schools Latin verses are taught in a very unintelligent manner, and continued long after they have ceased to serve the purpose of an educational instrument at all. There is no special mystery in the learning a classical language. If taught by

one who knows it, the mode of learning any foreign tongue ought always to be the same, and we have never heard it even hinted that a candidate for a foreign office clerkship will learn French or German more thoroughly if he endeavour to write verses in those languages. The absurdity of competing with the poets of those nations would at once be apparent ; it ought to be so in the cases of Latin and Greek. When a tongue is only partially mastered, the effect of such verse-writing is at once to hamper and mislead. The Bengal Baboo, who thinks he has gained the language of his conquerors, breaks out thus into verse :

Come, Leila, come, no more procrastinate,
No longer let thy favours be debarred ;
Contiguous to the portals of thy gate
Expectantly I supplicate regard ;

and his lines are scarce a caricature of what is poured out by the yard each week from our schools, under the name of Latin verses. When a man has learned to use a foreign tongue as his own, then, and then only if he have the gift of poetry, ought he to write in that language. It will spring from him as French verses from Mr. Swinburne, or English translations of French from the gifted Bengal singer Miss Toru Dutt.

The mischievous teaching which culminates in verses runs through only too much of the system pursued in our schools : each language is taught as if it stood alone, and none is therefore taught thoroughly. If comparative philology is ever brought before boys at all, it is only in the upper forms, instead of being the first introduction to any dialect but their own. Only by comparative philology can the great problem be solved how to teach modern languages in schools, making them the same mental training which, as it is asserted, the classical languages were when studied in the old unintelligent fashion. The adoption of a philological basis would not only allow half the time to be given to language with double the result, but it would render that a delight which is now a dreary task ; while space would be left in the school hours for physical science and mathematics, so lamentably neglected in so-called classical schools. It is not enough—though some of the greater schools have under pressure done so much—to build elaborate class-rooms and laboratories, and find one or two men of ability who, by dint of personal influence, get a few lads to give up part of their playtime to scientific work, supplementing the one

or two hours in the week grudgingly abstracted from classics, and yet to make these men feel in a hundred ways that they are not as completely part of the school machine as the classical tutors.

We are not at all among those who consider that boys should have a smattering of universal knowledge. Comparative philology, with special reference to one group of languages, should of course run through the school. For instance, English and German might well be studied together in the junior classes; French, Latin, and Greek together in the middle classes; resulting in the more complete and exhaustive study of one or two languages only in the higher forms. The outlines of geography and history would be taught through the school, branching into the study of details for a part at least of each school session; while mathematics, and some one branch of physical science, the latter, perhaps, at the choice of the pupil, would be compulsory. And such an arrangement of work would still leave time for such literature, music, or drawing as might be decided by the parents or the tutor.

Closely connected with the question of the studies pursued is that of the hours spent on them.

The authorities are often heard to say that there is no time for other than the usual routine, while many mothers fear that their boys may be over-worked. A little close investigation will show the groundlessness of these fears. The time actually spent in school is at most schools surprisingly small, and we contend that the school work proper might often be largely increased, and even the actual school hours greatly prolonged, without the faintest danger of overwork to the most sensitive brain. The masters, it is true, have often more than enough to do, but this is mainly because so large a part of their duty consists in the correcting of written exercises, which might be restricted to those occasions only when it is desired to bring the recent work to an accurate test. It partly also arises from the fact that at few public schools are there masters enough. The classes are larger than can be satisfactorily handled, and the paper work for each master is in excess of his ability to cope with it.

The preposterous holidays and half-holidays which break in on the work of a week reduce the total compulsory hours sometimes by from one-third to one-half in the course of the week. We see no

reason whatever why the hours of each day in the week should not be uniform, except on Saturday, on which a longer rest may seem desirable. That follows which might be expected. The mental culture which the best and hardest-working boys take away from our Public Schools is considerable, perhaps as great as that which is aided by any teaching in any country ; but the rank and file of the school are, if we may judge from results, often sadly neglected, at almost all schools. It would be almost impossible for an average German or an average French boy to know so little as the average English boy who has received a public school education.

By no means all, but happily a majority of parents consider the moral training of their sons of still greater importance than their teaching ; and most mothers part with their boys on their first introduction into school life with an uneasy feeling that they are going to meet dangers which themselves do not understand, and which their warnings do not touch. Their instinct is right: the moral atmosphere of even the best schools is not free from evils from which almost all, even the most careless, homes are necessarily free. It is difficult

to speak, it is still more difficult to learn the whole truth about such matters, yet difficulties must be faced where the interests of all our youth are at stake. It may, however, be sufficient to remind parents that with knowledge of evil comes often the practice of evil, and that the great danger of all school life is a special form of impurity. But the extreme difficulty of probing this evil, and so extirpating it in any given school, comes from a variety of causes. In the first place every master has a distinct interest in believing what he hopes—that the morals of his own lads are excellent. Neither he nor oftentimes the better boys in his house have eyes to see what is flagrantly going on before them. We have known a boy pass through a great Public School, and through at that time the worst house in it, become himself one of the head boys on whom was laid the charge of discipline, and only when he was at college discover what had been the characters and school habits of men with whom as boys he had mixed daily as his friends and companions. He was himself so excellent, and of so refined a tone, that evil had never ventured to assail him. Yet it must not be supposed that boys who are thus immoral are necessarily the

worst or even always bad boys. Ignorance, curiosity, and separation from woman's influence and care are the causes, and habits contracted in that ignorance become the bane of conscious life. The once tempted becomes the tempter, and the whole enormous evil goes on in its course unchecked.

At some schools resort has been had to the practice of Confession in a secret and underhand way, and this is no doubt of great avail in Catholic seminaries ; but as a rule, even were it desirable, it would be ineffective in our Public Schools, where the masters are largely laymen, and where any sacerdotal few who should practically hold the discipline in their hands would destroy the cordial feeling which has of late years so often grown up between masters and their boys. And the ordinary religious observances of our schools, the enforced chapel attendance, the domestic prayers, the perfunctory religious lesson on Sundays, fail to touch the matter at all. A boy's religion should be like the beatings of his heart, unmarked, unspecified ; all those formal acts which bring it into notice tend to disease it, and lie as it were outside of his real life. Boys whose lives are immoral at school often become changed, softened, and reformed, each holi-

days. The simple intercourse with their mothers and sisters suffices for the change ; but, the holidays over, school forces reassert themselves, and the last state of that boy becomes worse than if he had not fallen.

In all other points of moral life no doubt schools have enormously improved in the last quarter of a century. A lie to a master is no longer venial, or even a virtue, in the eyes of all his scholars ; the bullyings which disgraced the life of so many schools are rarer ; to get drunk is not considered manly audacity ; nor to swear the note of a gentleman. Yet what is called the tone of a public school, however high, has always some strange shortcomings, and this because opinion is so often swayed by the personal prowess or wealth of one or two boys, who, perhaps, themselves checked at some points, are yet able to bring down the standard to suit their own peculiar failings. It must always be remembered that the tone of a school is lower, far lower, than that of the homes of the better boys, though in some respects it is higher than that of the worser homes which send their contingent to form the fluctuating opinion. It is only very exceptionally that a master of rare genius can stamp

his own individuality on a school, and instances have been known in which this very power has been unhappily and unfortunately exercised.

It is one of the inseparable accidents of our modern system that the religious teaching of all our more important schools follows the forms of the Church of England. The tendency in most of them is towards the somewhat higher section of this Church. The expression of strongly liberal opinions is discountenanced, though it is known to exist in individuals. How far this tends to morality in subjects on which honesty is before all things desirable is a question which we presume the authorities answer to their own satisfaction, but in our opinion the matter remains open to doubt.

The health of schools has received more attention of late years than was the case some quarter of a century since, and no doubt one defence urged for the excessive prominence which athletic sports hold in the minds of not schoolboys alone, but their masters, would be their sanitary advantage. Except on this ground, there is nothing to be said for the very large attention paid to games, which causes the prominent athlete, and not the best scholar, to be practically the head of the school ;

nothing which justifies the excessive amount of time spent at cricket, when repeated matches occupy each their whole day to the entire destruction of that day's reading. And we doubt extremely the sanitary advantage of games as now played at our larger schools, and by the elder boys. Boating is of course excellent for such schools as have a river at hand. The rower is engaged in pleasant, and not too hard exercise, which brings every muscle into play. So again the cricket practice, as so often seen in the playground, with some dozen of games confined to three or four boys each, one batting, one bowling, one behind wicket or fielding. An occasional match will test the skill so learnt, but a multiplicity of matches means only laziness to some of the eleven, and to nearly all the rest of the school. How does it help the health of the school to have some few boys in violent exercise while several hundred lounge about and eat cherries, as the only occupation of the day?

It is very greatly to be regretted that the games at our larger schools are so little varied, that cricket is the only amusement in fashion during the summer, and football during the winter. Little boys at private schools have here a great

advantage. We have no hesitation in saying that, from a sanitary point of view, rounders and prisoner's base are better for the majority than either, and especially better than football as now played. It is not good for a growing boy that he engage in violent exercise without cessation for an hour, and prisoner's base, with its alternate exercise and rest, while the interest never flags, is just the game for growing boys.

Nor ought any large school to be without its gymnasium, under good and careful superintendence ; its covered yard, with skittle ground or bowling alleys for wet days ; its meadow, with clay 'ends' for quoits. The opportunities do not exist at present for short exercise taken often in the intervals of study, needed far more than the long games and violent, which if a lad do not chance to fancy he must needs be voted a muff or a sap. And why do not more schools frankly encourage the admirable exercise of bicycling ? Routine pedantry will of course answer that it would emancipate boys from all control, and enable them to wander too far from bounds. But a lad on a bicycle, ten miles from school, is not more out of the surveillance and control of his masters than

he is at the limit of a five miles' or even a one mile walk.

The food supplied at schools has been from time to time a subject of much controversy, and neither side has proved its point. It has not been shown that nothing is left to be desired because one boy admitted to his tutor's wife that boys would grumble even if she served them with boiled angels—supposing indeed that food to be appetising—nor does the grumbling prove that all is wrong. That excellent food is provided for dinner, as a rule, may be admitted, and if sometimes spoiled in the cooking, accidents may and do occur at home. But it may be laid down as a rule that no dietary is likely to be wholesomely served, or satisfactory, unless it be personally supervised by the master in each house, at all meals. Nothing will induce boys to believe that they are well served if all that is given them is not shared by the provider; no other system will ensure the care of delicate boys, or guard against the cutting short of a meal, because some of the elder boys, who are served first, wish to hasten the time of freedom. It is not long since that a lady, who kept a dame's house at one of our Public Schools used to gird herself with an apron,

and, standing to carve at the head of the boys' table, said, 'For what *you* are about to receive may the Lord make you truly thankful.' When dinner was over there was a corresponding grace, and then she and her sister retired to their own meal. We have no reason to think that the food provided was not good in quality, but it is not wonderful that no boarder in the house thought so. At breakfast, too, this system is of high importance. The Eton plan of separate breakfasts is wasteful and extravagant in the highest degree. The bread, butter, tea, and sugar so distributed would suffice for double the number; and a combined breakfast would allow the tutor, at no extra expense, to provide those small luxuries which, while they do not amount to a heavy and expensive meal, make all the difference to the enjoyment and digestion of bread and butter. At some schools an extra charge is made on the parents of those boys who require an addition to their breakfast. At one, where this charge is sixpence a day, the boys have not failed to remark that when eggs were selling at fourteen for a shilling, two eggs formed the most frequent supplement to the morning meal, and have calculated the profit made by the authorities.

Perhaps there is no single problem connected with health more difficult to solve satisfactorily to parents, teachers, and boys alike, than the allowing of beer at school. Our own strong opinion that all stimulants, even beer, ought to be withheld as a rule from boys, is little likely to find acceptance ; but few will doubt that this should be rigidly controlled, and under the immediate supervision of a confidential servant. If beer be necessary after a hard game of football, it should be had at the boarding-house, and the only exceptions to the prohibition of a tavern should be just those which a judicious parent would himself make. No father who allowed beer at all would object to his son's taking a glass at a distant public-house in the course of a long walk or row ; he would be naturally offended if his son quitted his own dinner-table to adjourn to a public-house next door. The authorities of most schools would be in accord with us here. It has been reserved for Eton to sanction a beer-shop a few doors from the college bounds, on the plea that only by permitting this can they forbid their pupils to enter others which may be less well conducted. The permission is a monstrous evil, which ought to be put down at once on the unanimous demand of

parents who have their sons' welfare at heart. It is wonderful, however, what the British parent will bear, and the evils he will allow his son to encounter so long as he himself is not personally worried, and while, by shutting his eyes, he can persuade himself that no ill exists.

For health and morals alike, a large dormitory divided into cubicles is the best system ; the plan of separate rooms with fireplaces the next best ; rooms in which three or four boys sleep, the worst. But there is small blame attaching to the actual sanitary arrangements, those for sleeping among the number, at any of our better schools.

We now come to the very important question of expense, and here we cannot but feel that the cost of education has largely increased of late years and is increasing. There is much to be said on the side of the masters. Their own education has been costly ; their work is hard ; their attainments as a rule above the average ; the rent they pay for their houses is high ; there is a demand for what they sell, even at the prices they charge. They urge, and with fairness, that if they keep their pupils for only nine months of the year, the actual provisions consumed are by no means the only expenses they

must incur. Servants cannot be engaged for the school time and discharged for the holidays ; house-rent is not calculated on a nine months' scale ; the very wear and tear of a house is increased, not diminished, by more frequent holidays than of old.

Nor are we too careful to inquire into what is sometimes said, that the style of living among the masters at certain schools is beyond what their position requires. We hold it important that the life should be essentially easy and dignified, though not extravagant ; and we do not forget that many men who like teaching, and are masters at schools, have fellowships, or even private means, in addition to the income made from school work.

But the expenses incurred by boys stand on quite another footing. While a lad should be encouraged to keep his room neat, and to add to its decoration any inexpensive souvenirs of home, the foolish effeminacy which makes his study like a lady's boudoir, and full of cost, cannot be too strongly repressed. Again, if new buildings are required for the school—a sanatorium, a gymnasium, a chemical laboratory, a new chapel, a swimming bath—we maintain most strongly that not one

penny of these expenses should come out of the parents' pockets, and that the masters should be ashamed to ask for any assistance. Public Schools, like private ones, are essentially commercial speculations, except so far as they are aided by endowments, which should still further reduce the need of subscriptions. If a private person sets up a school, it lies with him to take care not only that he is a good teacher, or provides suitable tutors, but unless he have proper class-rooms, laboratories, school appliances of all kinds, he may go whistle for pupils. If he have to build a new schoolroom, his profits for the year are no doubt decreased by the cost of it, but only on the principle of *reculer pour mieux sauter*, and we are wholly unable to see why Public Schools should deal with their patrons in a different manner. On whom the cost should fall, whether on the masters who keep up the standard of the school, or on the endowment which gives them a nucleus round which to group their own establishments, is a matter of detail which each school and college should settle for itself; the public at least would do wisely to say that with this it has nothing to do. If school keepers desire that parents should send and continue to send their

sons, it lies with them to find buildings and apparatus in which and wherewith to teach them.

But when all is said, the fact remains that the expense of schools is very high, and a severe tax to many who can ill afford it; the expense is mainly in the board at a master's house, the tuition being always the smaller part. Money and morals are both expended to some extent inevitably at schools as they are now conducted. Health and teaching would alike be improved if in the one case the mother, in the other the father, had more occasions of knowing how their children were going on at school. There is, we think, one means of cure for all the evils of schoolboy life—a very large infusion of the day-boy element into our schools. We shall be told at once by head masters that this is, in the first place, impracticable, in the second undesirable. The head master of Harrow intimated in his evidence before a Royal Commission that many of his greatest difficulties came from the parents of home boarders; and no doubt such will always be the experience of teachers who regard home boarders as intruders, and do not frankly welcome them as an integral part of the school system; of those too who look on parents as persons

who have no right to an opinion about their sons' education when once they have handed them over to a master. But in the case of one of the great public day schools of London the head-master not only welcomes but actually invites free criticism on his proceedings, and takes the parents into intelligent counsel on the system pursued in regard to his pupils. No doubt, however, when the day-boys are few and the parents idle and fussy, the case is quite different to that in which they are many and occupied, and this is the alternative that seems to us not only desirable but possible.

It is desirable, because in the first place the religious question would be at once solved for a very large number of boys; because home influences surrounding many would influence the whole mass; because, while joint education of boys and girls is still a dream of the distant future—though successfully realised here and there in America—many lads would be brought daily within the example and the stimulus of sisters of the same age occupied in the same pursuits. The effect on the moral standard of the school would be immediate and beneficial, and this would, we hope, counterbalance the slight detriment done to the head-master's

dignity if his decisions were now and then called in question by a widow lady or a half-pay officer resident in his kingdom. We have seen from time to time in more than one school the admirable effect produced by boys who were daily under good home influences, and this even when by the nature of the case the homes have been hampered by small means, and the boys have lived a life somewhat different and apart from that of the great bulk of their schoolfellows.

The plan by which we would make a very considerable number of day-scholars possible is simple, if it may seem revolutionary. It is that our great public schools should frankly offer every facility for pupils arriving by train from the neighbouring towns, spending the whole day, dining at the school and returning in the evening. No doubt this seems wild at first, till it is considered how largely it is already done in the case of the existing day-schools. A very large number of pupils at University College School, King's College School, Merchant Taylors', St. Paul's School, Westminster, Dulwich, have to leave their homes fully an hour before the school time each morning. They travel by rail, even the underground railway, and are none the worse for it.

The high spirits of boys which run riot when an occasional journey gathers them together, betray them into no such outbreaks when the meeting is a daily experience. A fast train from Paddington reaches Windsor in half an hour, passing in less time within five minutes' walk of the College buildings at Eton, where a train could easily be stopped. Harrow, though less conveniently near a station, is still wholly within distance, and there could be no difficulty in providing omnibuses at the station to convey boys, if need be, up the hill. The midday meal can easily be arranged, as at the great London day schools. The only difficulty would lie in gaining the willing endeavour of the authorities to make the scheme successful. The railway journey may be objected to, and no doubt it has its drawbacks, but so short a distance is much more trifling than it seems, and the gain of a day in pure air for London boys is no light matter.

In the same manner as Eton, Harrow, Dulwich, and perhaps grammar schools such as Chigwell revived and increased, would serve for London and its suburbs, so would Winchester for Southampton, Rugby for several midland towns; and many schools which now maintain themselves with diffi-

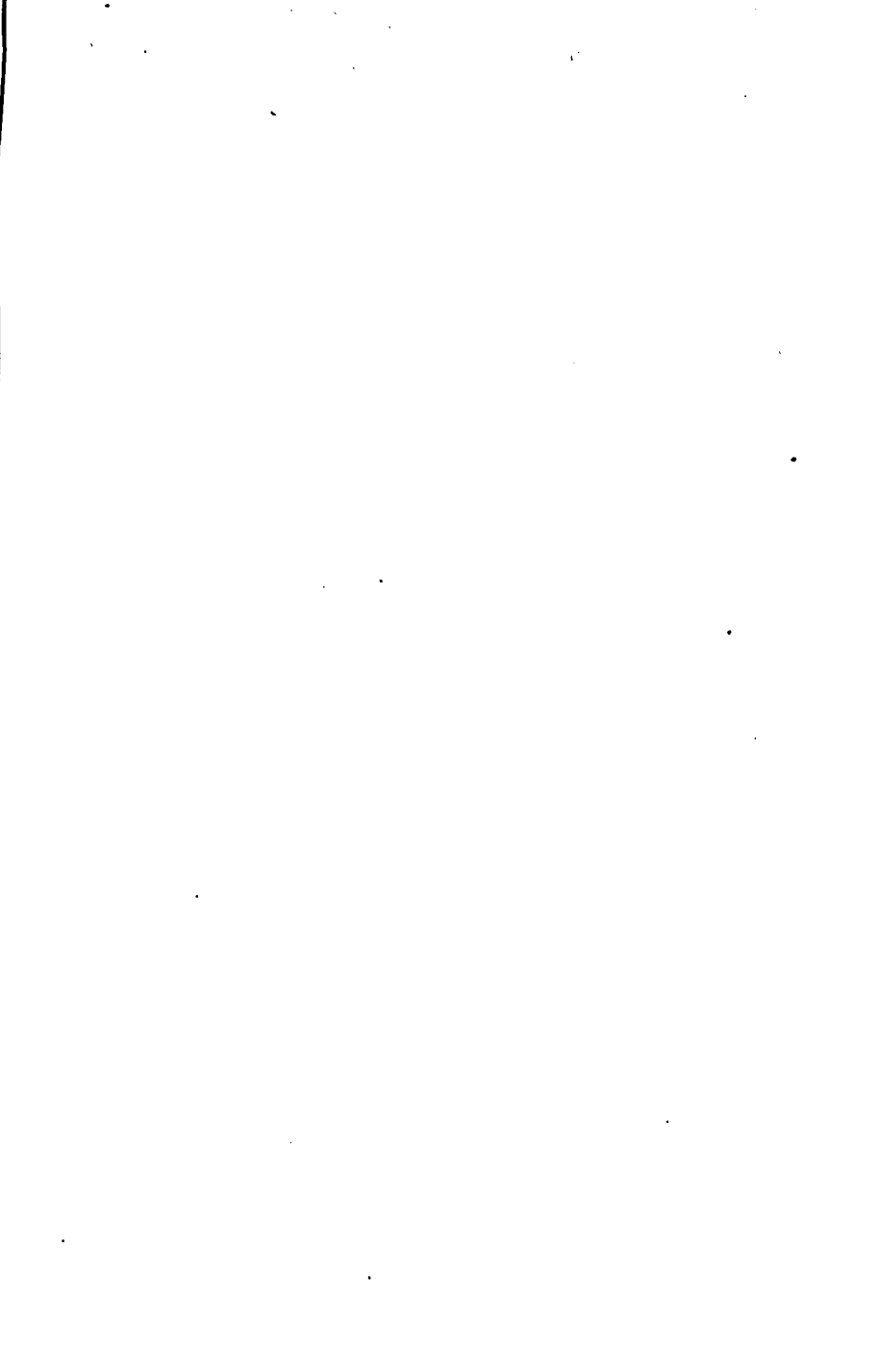
culty for boarders alone would gain new life if the principle for which we contend were frankly accepted.

There must always remain a certain number of persons to whom a town residence is impossible or needless, and for whom it may be impracticable to retain their sons at home. These would be still the boarders in the masters' houses. But they would be leavened, improved, purified, by the influence of the home boys; their expenses would be lessened, their ideas rendered less clannish, their manners softened, the world in its better sense would be brought to bear more freely on masters and boys alike.

We plead for a consideration of our scheme. Some alteration of the present Public School system there must be. As to teaching, the parents will soon be heard. As to morals, the masters of many schools are sitting on a volcano, which, when it explodes, will fill with horror and alarm those who do not know what boys' schools are, or, knowing it, shut their eyes and stop their ears. As to expense, a large number who can with difficulty afford schooling for their sons will find it thus at greatly reduced cost. It is not for us to draw more

than the outline of the scheme: its details, so far as we have made them, may be subject to many modifications. But the plan we have suggested is at least worth consideration.







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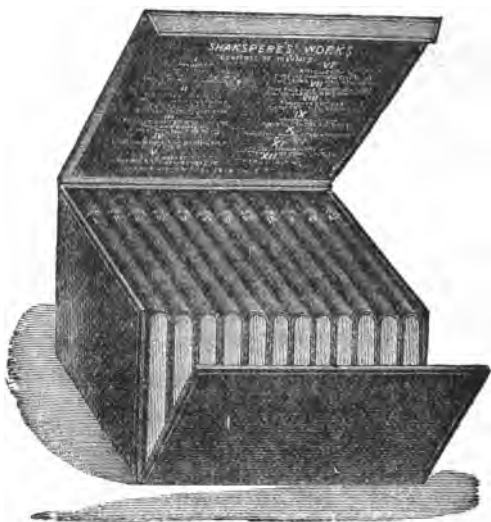


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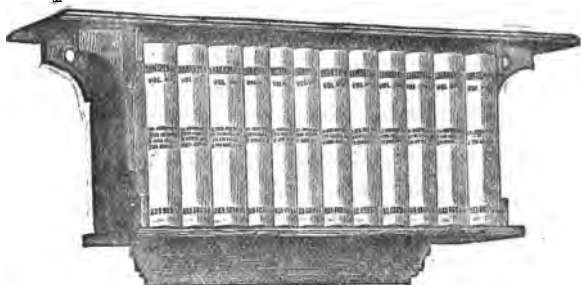
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SHAKSPERE'S WORKS.

SPECIMEN OF TYPE.

4 *THE MERCHANT OF VENICE* ACT I

Salar. My wind, cooling my broth,
Would blow me to an ague, when I thought
What harm a wind too great might do at sea.
I should not see the sandy hour-glass run
But I ~~should think of shallows and of flats,~~
And see my wealthy Andrew, dock'd in sand,
Vailing her high-top lower than her ribs
To kiss her burial. Should I go to church
And see the holy edifice of stone,
And not bethink me straight of dangerous rocks,
Which touching but my gentle vessel's side,
Would scatter all her spices on the stream,
Enrobe the ~~soaring waters with my silks,~~
And, in a word, but even now worth this,
And now worth nothing? Shall I have the thought
To think on this, and shall I lack the thought
That such a thing bechanc'd would make me sad?
But tell not me: I know Antonio
Is sad to think upon his merchandise.

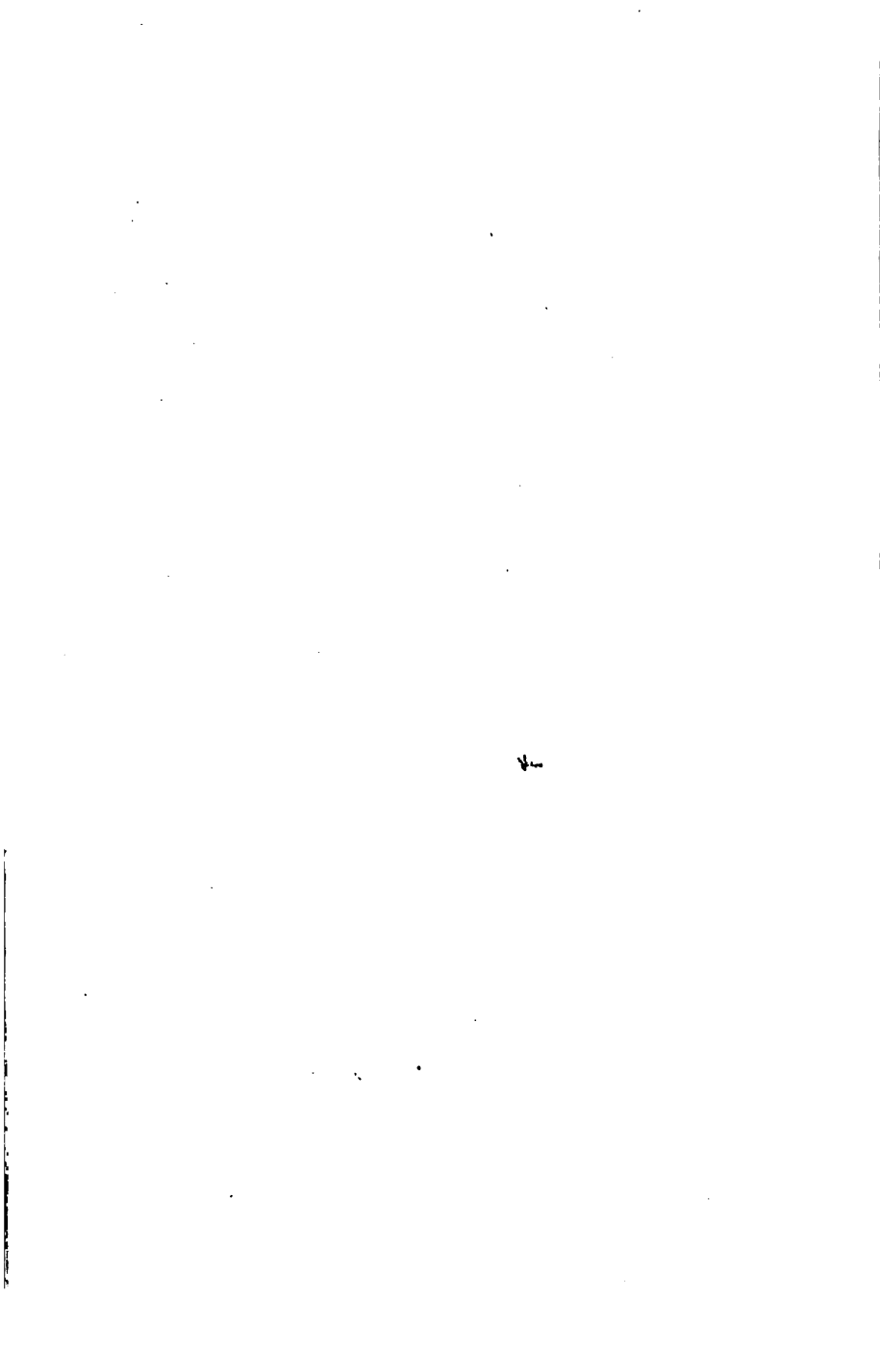
Ant. Believe me, no: I thank my fortune for it,
My ventures are not in one bottom trusted,
Nor to one place; nor is my whole estate
Upon the fortune of this present year:
Therefore my merchandise makes me not sad.

Salar. Why, then you are in love.

Ant. Fic, fie!

Salar. Not in love neither? Then let us say you
are sad,
Because you are not merry; and 'twere as easy
For you to laugh, and leap, and say you are merry,
Because you are not sad. Now, by two-headed
Janus,
Nature hath fram'd strange fellows in her time:
Some that will evermore peep through their eyes
And laugh like parrots at a bag-piper;
And other of such vinegar aspect

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